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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions,

PRESENTED AT THE

TWENTY-EIGHTH ANNUAL MEETING,

HELD IN THE

CITY OF NEWARK, N. J., SEPTEMBER 13, 14, & 15,

1837.

BOSTON:

PRINTED FOR THE BOARD, BY CROCKER AND BREWSTER.

1837.

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1837-

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

[The names under each State, are arranged according to the order of election.]

*Time of
Election.*

Maine.

- 1813. Gen. HENRY SEWALL, Augusta.
- 1820. WILLIAM ALLEN, D. D. President of Bowdoin College.
- 1832. ENOCH POND, D. D. Professor in the Theological Seminary at Bangor.
- 1836. LEVI CUTTER, Esq. Portland.

New Hampshire.

- 1820. JOHN HUBBARD CHURCH, D. D. Pelham.
- 1830. Hon. GEORGE SULLIVAN, Exeter.
- 1832. NATHAN LORD, D. D. President of Dartmouth College.

Vermont.

- 1818. Hon. CHARLES MARSH, Woodstock.
- 1821. JOSHUA BATES, D. D. President of Middlebury College.

Massachusetts.

- 1810. WILLIAM BARTLET, Esq. Newburyport.
- 1819. LEONARD WOODS, D. D. Prof. in the Theological Seminary at Andover.
- 1821. SAMUEL HUBBARD, LL. D. Boston.
- 1821. WARREN FAY, D. D. Charlestown.
- 1823. HEMAN HUMPHREY, D. D. President of Amherst College.
- 1826. JOHN CODMAN, D. D. Dorchester.
- 1826. Hon. LEWIS STRONG, Northampton.
- 1826. JUSTIN EDWARDS, D. D. Pres. of the Theological Seminary, Andover.
- 1827. JOHN TAPPAN, Esq. Boston.
- 1828. HENRY HILL, Esq. Boston.
- 1832. Hon. SAMUEL T. ARMSTRONG, Boston.
- 1832. RUFUS ANDERSON, D. D. Boston.
- 1832. Rev. DAVID GREENE, Boston.
- 1832. CHARLES STODDARD, Esq. Boston.
- 1834. Rev. SYLVESTER HOLMES, New Bedford.
- 1835. DANIEL NOYES, Esq. Boston.
- 1835. Rev. WILLIAM J. ARMSTRONG, Boston.
- 1837. Rev. NEHEMIAH ADAMS, Boston.

Connecticut.

- 1810. CALVIN CHAPIN, D. D. Wethersfield.
- 1817. JEREMIAH DAY, D. D. LL. D. President of Yale College.
- 1819. JOHN COTTON SMITH, LL. D. Sharon.
- 1823. BENNET TYLER, D. D. Prof. in the Theological Institute at East Windsor.
- 1832. NOAH PORTER, D. D. Farmington.
- 1836. Hon. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
- 1836. HENRY HUDSON, Esq. Hartford.

New York.

- 1812. JAMES RICHARDS, D. D. Prof. in the Theological Seminary at Auburn.
- 1812. ELIPHALET NOTT, D. D. President of Union College.

- 1812. HENRY DAVIS, D. D. Clinton.
- 1813. ALEXANDER PROUDFIT, D. D. New York city.
- 1816. STEPHEN VAN RENNELAER, LL. D. Albany.
- 1823. S. V. S. WILDER, Esq. New York city.
- 1824. DAVID PORTER, D. D. Catskill.
- 1824. GARDINER SPRING, D. D. New York city.
- 1824. ELEAZAR LORD, Esq. Rockland county.
- 1826. NATHANIEL W. HOWELL, LL. D. Canandaigua.
- 1826. JOHN NITCHIE, Esq. New York city.
- 1826. THOMAS DE WITT, D. D. New York city.
- 1826. NATHAN S. S. BEMAN, D. D. Troy.
- 1826. THOMAS McAULEY, D. D. LL. D. President of the Theological Seminary in New York city.
- 1832. ORRIN DAY, Esq. Catskill.
- 1832. ZECHARIAH LEWIS, Esq. Brooklyn.
- 1834. JAMES M. MATHEWS, D. D. Chancellor of the New York University.
- 1836. Rev. HENRY DWIGHT, Geneva.

New Jersey.

- 1812. SAMUEL MILLER, D. D. Prof. in the Theological Seminary at Princeton.
- 1823. EDWARD D. GRIFFIN, D. D. Newark.
- 1824. PHILIP MILLEDOLER, D. D. Professor in the Theological Seminary at New Brunswick.
- 1826. ARCHIBALD ALEXANDER, D. D. Professor in the Theological Seminary at Princeton.
- 1826. THEODORE FRELINGHUYSEN, LL. D. Newark.
- 1826. JAMES CARNAHAN, D. D. President of Nassau Hall.
- 1832. Hon. PETER D. VROOM, Somerville.

Pennsylvania.

- 1812. ASHBEL GREEN, D. D. Philadelphia.
- 1826. JOHN LUDLOW, D. D. President of the University of Pennsylvania.
- 1826. THOMAS BRADFORD, Jr. Esq. Philadelphia.
- 1826. SAMUEL AGNEW, M. D. Harrisburg.
- 1826. WILLIAM NEIL, D. D. Germantown.
- 1832. JOHN McDOWELL, D. D. Philadelphia.
- 1832. CORNELIUS C. CUYLER, D. D. Philadelphia.
- 1834. ALEXANDER HENRY, Esq. Philadelphia.

District of Columbia.

- 1826. JOSEPH NOURSE, Esq.

Virginia.

- 1826. Gen. JOHN H. COCKE, Fluvanna County.
- 1826. WILLIAM MAXWELL, Esq. Norfolk.
- 1832. GEORGE A. BAXTER, D. D. Prof. in the Union Theological Seminary.
- 1834. THOMAS P. ATKINSON, M. D. Halifax County.
- 1834. Rev. WILLIAM S. PLUMER, Richmond.

North Carolina.

- 1834. W. McPHERTERS, D. D. Raleigh.

South Carolina.

- 1826. MOSES WADDELL, D. D. Willington,
- 1826. BENJAMIN M. PALMER, D. D. Charleston.

Georgia.

- 1826. JOHN CUMMINGS, M. D. Savannah.
- 1834. JOSEPH H. LUMPKIN, Esq. Lexington.
- 1834. THOMAS GOLDING, D. D. Columbus.

Tennessee.

- 1826. CHARLES COFFIN, D. D. President of the College in Greenville.
- 1834. ISAAC ANDERSON, D. D. Professor in the Theological Seminary at Maryville.

Ohio.

1823. LYMAN BEECHER, D. D. President of Lane Seminary.
 1826. ROBERT G. WILSON, D. D. President of the University, Athens.
 1832. JAMES HOGE, D. D. Columbus.
 1834. ROBERT H. BISHOP, D. D. President of Miami University.

Illinois.

1826. GIDEON BLACKBURN, D. D. Carlinville.

The following persons have been corporate members, and are deceased.

[The names under each State, are arranged according to the time of decease. The year denoting the decease of members, is that ending with the annual meetings in September or October.]

*Time of Election.**Time of Decease***Maine.**

- | | | |
|-------|-----------------------|-------|
| 1813. | JESSE APPLETON, D. D. | 1820. |
| 1826. | EDWARD PAYSON, D. D. | 1828. |

Massachusetts.

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|-------|------------------------------|-------|
| 1810. | SAMUEL SPRING, D. D. | 1819. |
| 1810. | SAMUEL WORCESTER, D. D. | 1821. |
| 1818. | ZEPHANIAH SWIFT MOORE, D. D. | 1823. |
| 1811. | JEDIDIAH MORSE, D. D. | 1826. |
| 1812. | Hon. WILLIAM PHILLIPS, | 1827. |
| 1810. | JOSEPH LYMAN, D. D. | 1828. |
| 1812. | Hon. JOHN HOOKER, | 1829. |
| 1822. | SAMUEL AUSTIN, D. D. | 1831. |
| 1812. | JEREMIAH EVARTS, Esq. | 1831. |
| 1831. | ELIAS CORNELIUS, D. D. | 1832. |
| 1828. | BENJAMIN B. WISNER, D. D. | 1835. |
| 1818. | Hon. WILLIAM REED, | 1837. |

Connecticut.

- | | | |
|-------|------------------------------|-------|
| 1810. | TIMOTHY DWIGHT, D. D. LL. D. | 1817. |
| 1810. | Gen. JEDIDIAH HUNTINGTON, | 1819. |
| 1810. | JOHN TREADWELL, LL. D. | 1823. |

New York.

- | | | |
|-------|-------------------------|-------|
| 1818. | Col. HENRY LINCKLAEN, | 1822. |
| 1819. | DIVIE BETHUNE, Esq. | 1824. |
| 1812. | JOHN JAY, LL. D. | 1829. |
| 1824. | Col. HENRY RUTGERS, | 1830. |
| 1826. | Col. RICHARD VARICK, | 1831. |
| 1812. | EGBERT BENSON, LL. D. | 1833. |
| 1822. | JONAS PLATT, LL. D. | 1834. |
| 1826. | WILLIAM McMURRAY, D. D. | 1835. |

New Jersey.

- | | | |
|-------|------------------------|-------|
| 1812. | ELIAS BOUDINOT, LL. D. | 1822. |
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Pennsylvania.

- | | | |
|-------|----------------------|-------|
| 1812. | ROBERT RALSTON, Esq. | 1835. |
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District of Columbia.

- | | | |
|-------|-------------------------------|-------|
| 1819. | ELIAS BOUDINOT CALDWELL, Esq. | 1825. |
|-------|-------------------------------|-------|

Maryland.

- | | | |
|-------|-----------------------|-------|
| 1834. | WILLIAM NEVINS, D. D. | 1835. |
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Virginia.

- | | | |
|-------|---------------------|-------|
| 1823. | JOHN H. RICE, D. D. | 1831. |
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North Carolina.

- | | | |
|-------|------------------------|-------|
| 1834. | JOSEPH CALDWELL, D. D. | 1835. |
|-------|------------------------|-------|

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

*Time of
Election.*

1819. JOHN BOLTON, Esq. ^{New York.} City of New York.

1819. WILLIAM HILL, D. D. ^{District of Columbia.} Alexandria.

1819. Rev. JAMES CULBERTSON, ^{Ohio.} Zanesville.

1819. JAMES BLYTHE, D. D. ^{Indiana.} South Hanover.

1819. JOSEPH C. STRONG, ^{Tennessee.} M. D. Knoxville.

1819. Col. JOHN McKEE. ^{Alabama.}

IN FOREIGN PARTS.

1819. JOSIAH PRATT, B. D. ^{England.} London.
 1819. Rev. WILLIAM JOWETT, London.
 1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.
 1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
 1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.

1819. Hon. KINCAID MAKENZIE. ^{Scotland.}
 1819. RALPH WARDLAW, D. D.

1832. JAMES FARISH, Esq. ^{India.}
 1833. EDWARD H. TOWNSEND, Esq.
 1833. G. SMYTTAN, M. D.

1830. Rev. Archdeacon GLENIE. ^{Ceylon.}
 1831. JAMES N. MOOYART, Esq.

HONORARY MEMBERS.

- Abbott Rev G. D., New York city.
 Abbott Rev John S. C., Roxbury, Ms.
 Abeel Rev David, New York city.
 Abeel Rev Gustavus, Geneva, N. Y.
 Adair Rev Robert, Norristown, Pa.
 Adams Rev Darwin, Alstead, N. H.
 Adams Rev Erastus H., Cayuga, N. Y.
 Adams Rev George E., Brunswick, Me.
 Adams Rev John R., Londonderry, N. H.
 Adams Rev Jonathan, Deer Isl., Me.
 Adams Rev J. H. Beatties' Ford, Lincoln co. N. C.
 Adams Rev J. W., Syracuse, N. Y.
 Adams Thomas, Castine, Me.
 Adams Rev Weston B., Bloomfield, Me.
 Adams Rev William, New York city.
 Adams Rev William M., Hammondsport, N. Y.
 Adger James, Charleston, S. C.
 Adger Rev John B., Smyrna, Asia.
 Agnew Rev John Holmes, Marion co. Mo.
 Aiken Rev Samuel C., Cleveland, O.
 Aiken Rev Silas, Boston, Ms.
 Albro Rev John A., Cambridge, Ms.
 Alden Rev Joseph, Williamstown, Ms.
 Alden Rev Lucius, Abington, Ms.
 Alexander Adam L., Washington, Ga.
 Alexander Rev James W., Princeton, N. J.
 Alexander John, Lexington, Va.
 Alexander Joseph, Albany, N. Y.
 Allan John, D. D., Huntsville, Ala.
 Allen Rev Cyrus W., Norton, Ms.
 Allen Rev Edward, Wantage, N. J.
 Allen Rev Jacob, Glastenbury, Ct.
 Allen Moses, New York city.
 Allen Peter, South Hadley, Ms.
 Allen Solomon, Philadelphia, Pa.
 Allen Rev Thomas G., do.
 Allen Tilly, Albany, N. Y.
 Alrich Prof. Wm. P., Washington, Pa.
 Alvord Rev John W., Oberlin, O.
 Ambler James B.
 Amerman Rev Thomas A., Caseville, N. Y.
 Anderson Rev. James, Manchester, Vt.
 Anderson Rev John, New York city.
 Andrews Rev Elisha D., Pittsford, N. Y.
 Andrews Seth L., Sandwich Islands.
 Andrews Rev William, Cornwall, Ct.
 Andrews Rev W. W., South Cornwall, Ct.
 Andros Rev Thomas, Berkley, Ms.
 Andrus Silas, Hartford, Ct.
 Annesley Lawson, Albany, N. Y.
 Apthorp Rev George H., Jaffna, Ceylon.
 Arbuckle Rev James, Blooming Grove, N. Y.
 Arden Mrs Charlotte B., Morristown, N. J.
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 Arms Rev Hiram P., Norwich, Ct.
 Arms Rev Selah R., Windham, Vt.
 Armstrong Rev Richard, Sandwich Islands.
 Armstrong Rev R. G., Fishkill, N. Y.
 Armstrong Mrs Sarah A. L., do.
 Arrowsmith Nicholas, Bedminster, N. J.
 Arundel Rev John, London, England.
 *Ashbridge Rev G. W., Louisville, Ky.
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 Atwater Caleb, Wallingford, Ct.
 Atwater Henry Day, Catskill, N. Y.
 Atwater Rev. Jason, Middlebury, Ct.
 Atwater Rev Lyman H., Fairfield, Ct.
 Atwater Mary Elizabeth, Catskill, N. Y.
 Atwater Mrs Mary H., do.
 Atwood Rev Anson S., Mansfield, Ct.
 Atwood James, Philadelphia, Pa.
 Atwood John M., do.
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 Averill Heman, New York city.
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 Avery Joseph, Conway, Ms.
 Axson Rev S. S. K.
 *Axtel Rev Daniel C., Newark, N. J.
 Ayres Rev Frederick H., Lincklaen Pitcher, N. Y.
 Babbitt Rev. A., Pequea, Pa.
 Babcock Rev Elisha G., Thetford, Vt.
 Bachelder Galen, Albany, N. Y.
 Backus E. F., Philadelphia, Pa.
 Backus Rev John C., Baltimore, Md.
 Backus Rev J. Trumbull, Schenectady, N. Y.
 Backus Rev. Samuel, North Woodstock, Ct.
 Bacon Rev E., Sanford, Me.
 Bacon John F., Albany, N. Y.
 Bacon Rev Leonard, New Haven, Ct.
 Bacon Leonard, Hartford, Ct.
 Badger Rev Milton, New York city.
 Bailey Rev. Benjamin, Newark, N. Y.
 Bailey Rev Luther, Medway, Ms.
 Bailey Rev Rufus W., Darlington, S. C.
 *Baker Rev Joel, Middle Granville, Ms.
 Baker Rev John W., Milledgeville, Ga.
 *Balch S. B., D. D., Georgetown, D. C.
 Baldwin Rev Abraham C., Springfield, Ms.
 Baldwin Rev Benson C., Franklin, Ct.
 Baldwin Rev E. W., Crawfordsville, Ind.
 Baldwin Rev John Abeel, New York city.
 Baldwin Rev M., Scotchtown, N. Y.
 Baldwin Noah, East Durham, N. Y.
 Baldwin Rev Theron, Jacksonville, Ill.
 Ballantine Rev Elisha, Prince Edward, Va.
 Ballantine Rev Henry, Ahmednuggur, India.
 Ballard Rev I., Nelson, N. H.
 Bancroft Jacob, Boston, Ms.
 Barber B. B., Hartford, Ct.
 Barbour Rev Isaac R., Charlton, Ms.
 Bardell Thomas R., Charleston, S. C.
 Bardwell Rev Horatio, Oxford, Ms.
 Barnard Rev John, Jr., Lima, N. Y.
 Barnes Rev Albert, Philadelphia, Pa.
 Barney Rev James O., Seekonk, Ms.
 Barrett Rev Gerrish, Wethersfield, Ct.
 Barrett Rev Joshua, Plymouth, Ms.
 Barrett Samuel, Cambridgeport, Ms.
 Barr Rev Joseph, Williamstown, Pa.
 Barrows Rev E. P., Hudson, O.
 Barrows Rev E. S., Cazenovia, N. Y.
 Barrows John S., Fryeburg, Me.
 Barstow Rev Z. S., Keene, N. H.
 Bartholomew Rev. Orlo, Augusta, N. Y.
 Bartlett Rev Francis, Rushville, O.
 Bartlett Rev Jonathan, Reading, Ct.
 Bartlett Rev Shubael, East Windsor, Ct.
 Barton Frederic A., Andover, Ms.
 Barton Rev John.
 Barton Rev William B., Woodbridge, N. J.
 Bascom Rev Flavel, Tazewell, Ill.
 Bass William, Middlebury, Vt.
 Batchelder John P., Utica, N. Y.
 Bates Rev James, Newton, Ms.
 Bates Rev Lemuel P.
 *Bates Rev Talcott, Manlius, N. Y.
 Battell Joseph, Norfolk, Ct.
 Beach Rev Ebenezer, Lysander, N. Y.

- Beach Rev Edwards C., East Groton, N. Y.
 Beach Rev James, Winsted, Ct.
 Beach James E., Bridgeport, Ct.
 Beach John, Hartford, Ct.
 Beach Rev Nathaniel, Dorset, Vt.
 Beach Theron, Litchfield, Ct.
 Beardsley Rev Nehemiah B., Somers, Ct.
 Beardsley Rev O. C.
 Beattie Rev John, New Utrecht, N. Y.
 Beattie William, Salem, N. Y.
 Beatty Rev Charles C., Steubenville, O.
 Beaumont F., Natchez, Mississippi.
 Beckly Rev. Hosea, Dummerston, Vt.
 Beckwith Rev George C., Lowell, Ms.
 Beecher Alfred, Livonia, N. Y.
 Beecher Rev Edward, Jacksonville, Ill.
 Beecher Rev George, Batavia, O.
 Beecher Samuel, Livonia, N. Y.
 Beekman Gerard, New York city.
 Beers Rev D., Southampton, N. Y.
 Bell Rev Samuel, Newark, Del.
 Beman Rev C. P.,
 Bement Rev William, East Hampton, Ms.
 Benedict Rev Amzi, Newton, Ms.
 Benedict George W., Burlington, Vt.
 Benedict Rev Henry, Newport, Ky.
 Benedict Rev W. U., Ira, N. Y.
 Benjamin Rev Nathan, Argos, Greece.
 Bennett Rev Asa, Lodi, N. Y.
 Bent Rev Josiah, Amherst, Ms.
 Bergen Rev John G., Springfield, Ill.
 Bethune Rev George W., Philadelphia, Pa.
 Betts Thaddeus, Norwalk, Ct.
 Betts Rev William R. S., Monmouth, N. J.
 Bidwell Rev. Walter H., New Haven, Ct.
 Bigelow Rev Jonathan, Rochester, Ms.
 Bigelow Richard, Hartford, Ct.
 Bigelow T. B., Lyons, N. Y.
 Biggs Rev Thomas J., Walnut Hills, O.
 Bingham Rev Hiram, Sandwich Islands.
 Bingham Rev L., Marietta, O.
 Bird Rev Isaac, Beyroot, Syria.
 Bisbee Rev John H., Middlefield, Ms.
 Bissell Clark, Norwalk, Ct.
 *Bissell Josiah, Jr., Rochester, N. Y.
 Bissell Rev Samuel B. S., Virginia.
 Blagden Rev George W., Boston, Ms.
 Blain Rev William, Goodwill, N. Y.
 Blake Gardiner S., Wrentham, Ms.
 Blanchard Rev Amos, Lowell, Ms.
 Blanchard Rev Amos, Warner, N. H.
 Blatchford Rev John, Bridgeport, Ct.
 *Blatchford S., D. D., Lansingburgh, N. Y.
 Blatchford Thomas W., Troy, N. Y.
 Bleecker Barnet, Albany, N. Y.
 Bleecker John R., do.
 Bliss Rev Seth, Boston, Ms.
 Blodgett Rev Constantine, Pawtucket, Ms.
 Blodgett Rev H., Euclid, O.
 Bloomfield M. W., Rome, N. Y.
 Boardman Rev Charles A., Westport, Ct.
 Boardman Rev Elderkin J., Danville, Vt.
 Boardman Rev George S., Rochester, N. Y.
 Boardman Rev H. A., Philadelphia, Pa.
 Boardman Rev John, West Boylston, Ms.
 Bogardus Rev Cornelius.
 Bogardus Rev Wm. R., New York city.
 Boggs Rev George W., Ahmednuggur, India.
 Boice Rev Ira C., Bergen, N. J.
 Boies Rev Artemas, Boston, Ms.
 Boies Joseph, Union Village, N. Y.
 Bolls Matthew.
 Bond Rev Alvan, Norwich, Ct.
 Bond Elias, Hallowell, Me.
 Bonney Rev William, New Canaan, Ct.
 Booth Rev Chauncey, South Coventry, Ct.
 Boswell Henry C., Fryeburg, Me.
 Bosworth Benjamin, Eastford, Ct.
 Boutelle Rev Thomas, Wrentham, Ms.
 Bouton Rev Nathaniel, Concord, N. H.
 Bowers Rev John, Dudley, Ms.
 Boyd James, Albany, N. Y.
 Boyd John T., do.
 Boyd Rev Joshua.
 Boyd Robert, Albany, N. Y.
 Boynton Rev John, Phippsburg, Me.
 Brace Rev Joab, Wethersfield, Ct.
 *Brace Jonathan, Hartford, Ct.
 Brace Rev S. W., Skeneateles, N. Y.
 *Brackett Rev Joseph, Rushville, N. Y.
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 Bradford Rev M. B., Grafton, Vt.
 Bradley Rev Caleb, Scarborough, Me.
 Bradley Rev William, Fredonia, N. Y.
 Brainerd Rev Israel, Verona, N. Y.
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 Breckenridge John, D. D., Princeton, N. J.
 Breckenridge Rev Robert J., Baltimore, Md.
 Breed Rev William J., Nantucket, Ms.
 Brewster Osmyn, Boston, Ms.
 Bridgman Rev E. C., Canton, China.
 Bridgman Rev William.
 Briggs Rev Isaac, Chatham, Ms.
 Brigham Rev John C., New York city.
 Brinkerhoff Rev A. D., Keesville, N. Y.
 Brinsmade Rev H. N., Pittsfield, Ms.
 Britten Stephen P., Elizabethtown, N. J.
 Broadhead Jacob, D. D., New York city.
 Brockway Rev Diodate, Ellington, Ct.
 Brodhead Charles C.,
 Bronk Mrs John L., Coxsackie, N. Y.
 *Bronk Rev Robert, Gibbonsville, N. Y.
 Brooks Miss Maria B., Tuscaloosa, Ala.
 Broughton Nicholson, Marblehead, Ms.
 Brower Rev Cornelius, Geneva, N. Y.
 Brown Rev Abraham, Hartford, Vt.
 Brown Alexander, Baltimore, Md.
 Brown Rev F. H., Ludlowville, N. Y.
 Brown Rev Henry, Briery church, Va.
 Brown Rev Hope, Shirley, Ms.
 Brown James, Albany, N. Y.
 Brown Rev J. Croumbie, St. Petersburg, Russia.
 *Brown Rev Joseph, New York city.
 Brown Luther, East Ware, Ms.
 Brown Matthew, D. D., Cannonsburgh, Pa.
 *Brown Rev Rezeau, Lawrenceville, N. J.
 Brown Rev S. C., West Bloomfield, N. Y.
 Brown William, Philadelphia, Pa.
 Brownell Rev Grove L., Woodbury, Ct.
 Brownlee W. C., D. D., New York city.
 *Bruen Rev Matthias, do.
 Brush Rev William, do.
 Bryan Joseph, Hancock co. Ga.
 Bryant Amos, Nelson, N. H.
 Bryant John J., Elizabethtown, N. J.
 Buck Rev J. Judson, Cairo, N. Y.
 Buckham, Rev James, Chelsea, Vt.
 Buffitt Rev Platt, Stanwich, Ct.
 Buist Rev T., Charleston, S. C.
 Bull Rev Edward, Lebanon, Ct.
 Bull Rev Norris, Clarkson, N. Y.
 Bullard Rev Artemas, Walnut Hills, O.
 Bullard Rev Asa, Charlestown, Ms.
 Bullard John P., St. Francisville, La.
 Bullions Rev Alexander, Cambridge, N. Y.
 Bullock James S., Hartford, Ct.
 Bumstead Josiah, Boston, Ms.
 Bunce Russell, Oswego, N. Y.
 Burbank Rev Jacob, Richmond, N. Y.
 Burchard Levi, Shoreham, Vt.
 Burdett Rev Michael, Whitingville, Ms.
 Burge Rev Caleb, York, N. Y.
 Burgess Rev A., Hancock, N. H.
 Burgess T. N., New Orleans, La.
 Burleigh Rinaldo, Plainfield, Ct.
 Burnap Asa, New Fane, Vt.
 Burnap Rev Uzziah C., Lowell, Ms.
 Burnham Rev Abraham, Pembroke, N. H.
 Burnham Rev Amos W., Rindge, N. H.
 Burnham Jedidiah, Jr., Kinsman, O.
 Burnham Rev Owen, Kennebunkport, Me.
 Burr David I., Richmond, Va.

- Burr Rev Jonathan, Sandwich, Ms.
 *Burr Joseph, Manchester, Vt.
 Burritt Rev Stephen W. Austinburgh, Ct.
 Burroughs B., Savannah, Ga.
 Burrows Rev George, Trenton, N. J.
 Burt Rev Enoch, Manchester, Ct.
 Burt Rev Gideon, Longmeadow, Ms.
 Burt Rev Jairus, Canton, Ct.
 *Burton Asa, D. D., Thetford, Vt.
 Bush Rev George, New York city.
 Bush Jotham, Boylston, Ms.
 Bushnell Rev Calvin, Mich.
 Bushnell Rev Horace, Hartford, Ct.
 Bushnell Rev Jedidiah, Cornwall, Vt.
 Bushnell Rev W. A., Killingly, Ct.
 Buswell Henry C., Fryeburg, Me.
 Butler Charles, New York city.
 Butler Oliver B., Norfolk, Ct.
 Butler Rev Zebulon, Port Gibson, Mi.
 Butts Obadiah H., Westminster, Ct.
 Cabell Rev J., Hebron, Licking co., O.
 Calhoone Rev William.
 Calhoun Rev George A., N. Coventry, Ct.
 Calhoun Rev William C., Hebron, Va.
 Calvert Rev S. W., Bowling Green, Ky.
 Camp Rev Albert B., Bridgewater, Ct.
 Camp Rev Joseph E., Litchfield, Ct.
 Campagne Baron de, Pfefficon, Switzerland.
 Campbell Rev Alexander, Buckingham, Md.
 Campbell Rev A. E., Cooperstown, N. Y.
 Campbell Benjamin, Rochester, N. Y.
 Campbell Maj. ———, Milledgeville Ga.
 Campbell Rev Daniel, Kennebunk, Me.
 Campbell John N., D. D., Albany, N. Y.
 Campbell Rev Robert B., New Preston, Ct.
 Campbell Rev William, Flatbush, N. J.
 Campbell William H., Washington, D. C.
 Candee Rev Isaac N., Belvidere, N. J.
 Cannon Rev. Frederick E., Geneva, N. Y.
 Cannon J. S., D. D., New Brunswick, N. J.
 Carlisle Rev Hugh.
 Carpenter Rev Eber, Southbridge, Ms.
 Carrington Rev. George, Hadlyme, Ct.
 Carrington Henry Beebee, Wallingford, Ct.
 Carroll Daniel L., D. D., Prince Edward co. Va.
 Carruthers Rev James, Waldo co. Me.
 Carter Eliza C., Kennebec, Me.
 Carter Rev William, Jacksonville, Ill.
 Cartwright John, Constantinople.
 Case Elihu, Simsbury, Ct.
 Case Rev Francis H., Avon, Ct.
 Case Rev William, Chester, Ct.
 Cathcart Robert, D. D., York, Pa.
 Catlin Julius, Hartford, Ct.
 Center Rev Samuel, Monroe, Mich.
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 Mair Rev Hugh, Johnstown, N. Y.
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 Mason Rev Erskine, do.
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 Messler Rev Abraham, Somerville, N. J.
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 *Mills Charles, Kingsboro', N. Y.
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 Packard Rev Levi, Spencer, Me.
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 Stowe Rev Calvin E., Walnut Hills, O.
 Stowe Rev Timothy, Montrose, Pa.
 Stowell Rev David, Townsend, Ms.
 Stowell Mrs Mary, Cooperstown, N. Y.
 Stratton Rev John.
 Street Rev Robert, Connecticut Farms, N. J.
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 Tenney Caleb J., D. D., Wethersfield, Ct.
 Tenney Levi, Plainfield, N. Y.
 Tenny Rev Erdix, Lyme, N. H.
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 Terry Seth, do.
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 Thatcher Rev Orlando G.
 Thatcher Rev Washington, Jordan, N. Y.
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 Thomas Frederick S., Jr. do.
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 Thompson Rev Charles, Humphreysville, Ct.
 Thompson Ebenezer R., Dunkirk, N. Y.
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 Thurston Rev David, Winthrop, Me.
 Thurston Rev Stephen, Prospect, Me.
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 Townley Rev William, Springfield, N. J.
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 *Trask Israel E., Springfield, Ms.
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 Treat Selah, Hartford, Ct.
 Treat Rev Selah B., Newark, N. J.
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 Trumbull Joseph, Hartford, Ct.
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 Tupper Rev Martyn, East Longmeadow, Ms.
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 Turner Rev John, Canton, Ms.
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 Vail Rev Herman L., Lyme, Ct.
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 Van De Water Valentine, New York city.
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 Van Dyck Rev Hamilton, Prattsville, N. Y.
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 Van Liew Rev John C.
 Van Olinda Rev Dow, New York city.
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 Van Rensselaer Cortlandt, do.
 *Van Rensselaer Philip S., do.
 Van Rensselaer Philip S., do.
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 Wells Rev Elijah D., Lawrenceville, Pa.
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 Wheeler Rev Edward, Henrietta, N. Y.
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 White Rev Elipha, John's Island, S. C.
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 White Rev Jacob, Lyndeboro', N. H.
 White Rev Morris E., Southampton, Ms.
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 Whitney Rev George B.
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 Whiting Rev Joseph, Cheshire, Ct.
 Whiting Rev Russell, Pine Hill, N. Y.
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 Whiton Rev Otis C., Scotland, Ct.
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 Whittlesey Rev Joseph, Haverhill, Ms.
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 Wickham Rev J. D.
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 Williams William, Stonington, Ct.
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 Williston Rev David H., Tunbridge, Vt.
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 Winans Elias, Elizabethtown, N. J.
 Wing Rev C. P., Ogden, N. Y.
 Wing Austin E., Monroe, Mich.
 Winslow Rev Miron, Madras, India.
 Winslow Richard, Stuyvesant, N. Y.
 Winslow Robert F.
 Wisner Rev William, Rochester, N. Y.
 Withington Rev Leonard, Newbury, Ms.
 Wood Rev George W., Union, N. J.
 Wood Rev Henry, Hanover, N. H.
 Wood Rev James, Virginia.
 Wood Rev Jeremiah, Mayfield, N. Y.
 Wood Rev Joel, Greenfield, Choctaw Nation.
 *Wood S., D. D., Boscawen, N. H.
 Woodbridge Rev Henry H., South Canaan, Ct.
 *Woodbridge Jahleel, South Hadley, Ms.
 Woodbridge Rev Jonathan E., Worcester, Ms.
 Woodbridge John, D. D., New York city.
 Woodbridge Rev Sylvester, do.

*Woodbridge Rev William, Hartford, Ct.
 Woodbridge William C., Europo.
 Woodbury Rev Benjamin, Falmouth, Ms.
 Woodbury Rev James T., Acton, Ms.
 Woodhull Mrs Cornelia, Longmeadow, Ms.
 Woodruff Rev Horace.
 Woodruff Rev Richard, South Brookfield, Ms.
 Woods Rev J., Newport, R. I.
 Woods Rev Leonard, Jr., Bangor, Me.
 Woodward Rev James W., Shrewsbury, Ms.
 Woodworth John, Albany, N. Y.
 Woolsey William W., New York city.
 Wooster Rev Benjamin, Fairfield, Vt.
 Worcester Rev Leonard, Peacham, Vt.
 Worcester Rev Samuel A., Park Hill, Ark.
 Worcester Rev Samuel M., Salem, Ms.
 Wright Rev Charles, Hardwick, Vt.
 Wright Rev E. B., Ludlow, Ms.
 Wyckoff Rev Isaac N., Albany, N. Y.
 Wyckoff Mrs Jane K.
 Wynkoop Rev Jefferson, New York city.
 Wynkoop Rev P. S., Ghent, N. Y.

Yale Rev Calvin, Kingsboro', N. Y.
 Yale Rev Cyrus, East Ware, Ms.
 Yale Rev Elisha, Kingsboro', N. Y.
 Yates Andrew, D. D.
 Yates Rev John.
 Yeoman Rev N. T., Royalton, N. Y.
 Yeomans Rev John W., Trenton, N. J.
 Young Rev John C., Danville, Ky.
 Young Rev John K., Meredith Bridge, N. H.
 Youngblood Rev William, Java.
 Younglove Rev J. L., Hillsboro', N. J.
 Younglove Lewis, Union Village, N. Y.
 Zabriskie Rev J. L., Hillsboro', N. Y.

SUMMARY.

Corporate Members,	-	-	-	117
Deceased,	-	-	-	31
				86
Corresponding Members,	-	-	-	18
Honorary Members,	-	-	-	2,327
Deceased,	-	-	-	114
				2,213
Total,				2,317

CORRESPONDENCE.

The Secretaries of the Board are Rev. R. Anderson, Rev. David Greene, and Rev. William J. Armstrong. Communications relating to the Missions and general concerns of the Board, may be addressed,

Secretaries of the A. B. C. F. M.

Missionary Rooms, 28 Cornhill, Boston.

Donations and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed,

HENRY HILL, *Treasurer of the A. B. C. F. M.*

Missionary Rooms, 28 Cornhill, Boston.

GENERAL AGENTS.

These Agents will co-operate with the pastors of churches, with the Agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries and the amount of pecuniary means for diffusing the knowledge and influence of the Gospel throughout the world.

Maine, New-Hampshire, and Vermont.—Rev. RICHARD C. HAND, Concord, N. H.
Massachusetts, R. Island, and Connecticut.—Rev. HORATIO BARDWELL, Oxford, Ms.

State of New-York.—Rev. CHAUNCEY EDDY, Saratoga Springs, and Rev. F. E. CANNON, Geneva.

New-Jersey, Pennsylvania, Delaware, and Maryland.—Rev. DAVID MAGIE, Elizabethtown, N. J.

Western Reserve and Michigan Territory.—Rev. HARVEY COE, Hudson, Ohio.

Western States.—Rev. ARTEMAS BULLARD, Cincinnati, Ohio.

Virginia and North Carolina.—Rev. JACOB D. MITCHELL, Richmond, Va.

South Carolina, Georgia, and East Tennessee.—

RECEIVING AGENTS OF THE BOARD.

David S. Whitney, Northampton, Ms.	James Gray, Richmond,	}	Virginia.
Jesse Talbot, Brick-church chapel, Nassau-street, New York.	Rev. A. Converse, do.		
Nathaniel Davis, Albany,	John W. Paine, Lexington,	}	Tennessee.
Jedidiah Tracy, Troy,	Rev. T. J. Hall, Farmington,		
Abijah Thomas, Utica,	Cowan, Bias & Co., Memphis.	}	Illinois.
Henry Ivison, Jr., Auburn,	William H. Brown, Chicago,		
Charles A. Cook, Geneva,	Rev. Milton Kimball, Jacksonville,	}	N. Carolina.
Ebenezer Ely, Rochester,	Michael Brown, Salisbury,		
Hiram Pratt, Buffalo,	Harvey Leet, Fayetteville,	}	Ga.
Augustus Eaton, do.	James Adger, Charleston, S. Carolina.		
William T. Truman, Cincinnati,	Samuel D. Corbitt, Savannah,	}	Alabama.
T. P. Handy, Cleveland,	Blodget, Fleming & Co., Augusta,		
Henry Brown, Brownhelm,	Wm. L. Mitchell, Esq., P.M. Athens,	}	Louisiana.
Rev. Harvey Coe, Hudson,	Hall & Prentice, Mobile,		
Russel Clark, Ashtabula,	Thomas Limrick, Tusculumbia,	}	Arkansas.
William Slocomb, Marietta,	Wm. W. Caldwell, N. Orleans,		
Peter Patterson, Chillicothe,	Jesse Brown, Little Rock,	}	Missouri.
Henry Perkins, No. 134 Chesnut-st. Philadelphia, Pa.	Joshua B. Brant, St. Louis,		
Jacob Reinhard, Louisville, Ky.	E. P. Hastings, Detroit,	}	Michigan.
Joseph Cowan, Staunton, Va.	J. L. Whiting & Co. do.		
	A. & W. MacKinlay, Halifax, N. Scotia.		

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL MEETING.

THE Twenty-Eighth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the first Presbyterian Church in the City of Newark, N. J., on the 13th, 14th, and 15th days of September, 1837; at which were present—

CORPORATE MEMBERS.*

JOHN COTTON SMITH, LL. D.	THOMAS DE WITT, D. D.
CALVIN CHAPIN, D. D.	NATHAN S. S. BEMAN, D. D.
JAMES RICHARDS, D. D.	THOMAS MCAULEY, D. D. LL. D.
SAMUEL MILLER, D. D.	THEOD'E FRELINGHUYSEN, LL. D.
JEREMIAH DAY, D. D. LL. D.	JAMES CARNAHAN, D. D.
LEONARD WOODS, D. D.	BENJAMIN M. PALMER, D. D.
WILLIAM ALLEN, D. D.	JOHN TAPPAN, Esq.
JOSHUA BATES, D. D.	HENRY HILL, Esq.
SAMUEL HUBBARD, LL. D.	JOHN MCDOWELL, D. D.
WARREN FAY, D. D.	ENOCH POND, D. D.
EDWARD D. GRIFFIN, D. D.	RUFUS ANDERSON, D. D.
HEMAN HUMPHREY, D. D.	ORRIN DAY, Esq.
S. V. S. WILDER, Esq.	ZECHARIAH LEWIS, Esq.
DAVID PORTER, D. D.	HON. PETER D. VROOM,
GARDINER SPRING, D. D.	JAMES M. MATHEWS, D. D.
JOHN CODMAN, D. D.	REV. WILLIAM J. ARMSTRONG,
JUSTIN EDWARDS, D. D.	REV. HENRY DWIGHT.
JOHN NITCHIE, Esq.	

*The names of the Corporate Members are arranged according to the order of election.

HONORARY MEMBERS.*

The following were present belonging to the State of New Jersey:—

Rev. Ebenezer Cheever,
 Rev. Ansel D. Eddy,
 Rev. Selah B. Treat,
 Rev. Ransford Wells,
 William R. Weeks, D. D.
 Lyndon A. Smith, M. D.
 Rev. J. K. Agnew,
 Rev. Charles Hoover,
 Mr. Lewis C. Grover, and
 Mr. Frederick S. Thomas, of Newark;
 Rev. Shepard K. Kollock,
 Rev. David Magie,
 Rev. Nicholas Murray,
 Mr. S. P. Britland,
 Mr. James Crane,
 Alexander Ogilvie, Esq. and
 Rev. N. Townley, of Elizabethtown;
 Rev. John Ford, of Parsippany;
 Rev. Sumner Mandeville, of Hanover;
 Rev. Benjamin C. Taylor, of Bergen;
 Job Squier, Esq., of Plainfield;
 Rev. Orlando L. Kirtland, of Morris-
 town;
 Rev. Joseph H. Jones,
 Rev. F. B. Thomson, and
 Alexander McClelland, D. D., of New
 Brunswick;
 Rev. John W. Yeomans, of Trenton;
 Asa Hillyer, D. D., of Orange;
 Rev. John C. Hart, of Springfield;
 Rev. Ebenezer Seymour, of Bloom-
 field;
 Rev. Lewis Bond, of Plainfield;
 Rev. Clifford S. Arms, of Madison;
 Rev. William R. S. Betts, of Freehold;
 Rev. Aaron Condit, of Hanover;
 Rev. John Maclean, of Princeton;
 Rev. James M. Hunting, and
 Mr. William Clark, Jr., of Westfield.

New York:—

Thomas H. Skinner, D. D.
 William Patton, D. D.
 Rev. James W. McLane,
 Anson G. Phelps, Esq.
 Rev. Ornan Eastman,
 Rev. Nathaniel E. Johnson,
 Rev. Edwin F. Hatfield,

William R. Thompson, Esq.
 Rev. Samuel Whittlesey,
 Mr. Gorham D. Abbott,
 Rev. John C. Brigham,
 D. H. Wickham, Esq.
 Rev. Robert P. Campfield,
 Rev. Austin Dickinson,
 Richard T. Haines, Esq.
 Rev. Daniel A. Clark,
 Rev. Joshua Leavitt,
 Rev. William Adams,
 Rev. Asa D. Smith,
 Rev. Sylvester Woodbridge,
 Rev. Milton Badger,
 Rev. George Bush,
 Rev. Joseph Tracy,
 Rev. J. H. Martyn, and
 Rev. William Tobey, of New York
 city;
 Rev. Ichabod S. Spencer, and
 Rev. John N. Lewis, of Brooklyn;
 Rev. Linus W. Billington, of Rich-
 mond;
 Rev. William J. Pohlman, of Albany;
 Mr. Moses Jones Lyman, and
 Mr. Gurdon Grant, of Troy;
 Rev. Chauncey Eddy, of Saratoga
 Springs;
 Rev. Frederick E. Cannon,
 Rev. Miles P. Squier, and
 Rev. Asa Messer, of Geneva;
 Rev. Sylvester Eaton, of Poughkeep-
 sie;
 Mr. A. Crosby, of Cambridge;
 Rev. John Lillie, of Kingston;
 Rev. Jonathan Silliman, of Canter-
 bury;
 Rev. Samuel J. Prime, and
 Rev. William S. Heyer, of Fishkill
 Landing;
 Rev. J. Judson Buck, of Malden;
 Samuel Fisher, D. D., of Ramapo;
 Rev. William B. Barton, of Wood-
 bridge;
 Rev. Joseph M. Ogden, of Chatham;
 Rev. Joseph Cary, of New Vernon;
 Rev. James Demarest, of Williams-
 burg;
 Rev. Samuel W. Brace, of Skenea-
 tales;

* It is not improbable that the names of some of the Honorary Members who were present at the meeting are omitted in this list, owing to their not having been handed to the Recording Secretary, or otherwise through inadvertence.

Rev. Tryon Edwards, of Rochester;
Walter Hubbell, Esq., of Canandaigua;
Rev. Jonathan Noble, of Schaghticoke Point;
Rev. Samuel I. Prime, of Matteawan;
Rev. Solomon I. Tracy, of Canaan Centre;
Edward C. Delavan, Esq., of Ballston.

Connecticut:—

Rev. John R. Crane, of Middletown;
Rev. Edwin Hall, of Norwalk;
Rev. Lewis D. Howell, of Derby;
Jonathan Cogswell, D. D., of East Windsor;
Rev. Henry H. Woodbridge, of North Canaan;
Rev. Bazaleel Pinneo, of Milford;
Rev. Noah Coe, of Greenwich;
Rev. Charles Hinsdale, of Barkhamstead;
Rev. Ulrie Maynard, of Darien;
Rev. Chauncey Wilcox, of North Greenwich;
Rev. Samuel H. Riddell, of Hartford;

Massachusetts:—

Rev. Charles J. Hinsdale, of Blandford;
Rev. Joseph D. Condit, of South Hadley;

Rev. Martin Tupper, of East Longmeadow;
Rev. Nathan Perkins, Jr., of Amherst;
Rev. Dana Goodsell, of Plainfield;
Rev. Cyrus Hudson, of Curtisville.

New Hampshire:—

Rev. Richard C. Hand, of Concord.

Maine:—

Rev. George Shepard, and
Rev. Leonard Woods, of Bangor.

Pennsylvania:—

Rev. James Patterson,
Rev. Gideon N. Judd,
Rev. William Ramsey, and
Rev. John Marsh, of Philadelphia;
Rev. William M. Hall, of Mifflin Co.

South Carolina:—

Rev. Elipha White, of John's Island.

Georgia:—

Rev. S. S. Davis, of Augusta.

Missionaries.

Rev. Isaac Bird, from Syria;
Rev. William Richards, from Sandwich Islands;
Rev. Hollis Read, from India; and
Rev. David Abeel, from China.

The number of Corporate Members present was thirty-five, and the number of Honorary Members, one hundred and twenty-one;—in all, *one hundred and fifty-six*. This is the largest number of members, both corporate and honorary, ever assembled at an annual meeting.

The President and Vice president not being present at the time appointed for commencing the meeting, the Hon. Theodore Frelinghuysen was chosen President *pro tempore*. Soon after, the President, Hon. John Cotton Smith, arrived and took the chair, when the Minutes of the last annual meeting were read by Dr. Chapin, the Recording Secretary for the session.

COMMITTEES APPOINTED.

Hon. Theodore Frelinghuysen, Rev. A. D. Eddy, and Rev. S. B. Treat, were appointed a committee of arrangements.

Rev. Drs. Spring, Richards, and Hillyer, Rev. Henry Dwight, and Z. Lewis, Esq., were appointed a committee to take into view the various items of expenditure, as reported the past year, and report to the Board, during the present session, whether, in any of the various departments of expenditure, there may be greater economy.

The several parts of the Annual Report of the Prudential Committee were referred to committees, as follows:—

The part relating to missions in Africa and Europe, to Drs. Miller and Humphrey, and Rev. Mr. Magie.

The part relating to missions in Western Asia, to Drs. Day and Mathews, and Rev. Chauncey Eddy.

The part relating to missions in Southern Asia, to Hon. Theodore Frelinghuysen, and Drs. Woods and Allen.

The part relating to missions in Eastern Asia and Oceanica, to Hon. Mr. Vroom, Dr. DeWitt, and Rev. Sylvester Eaton.

The part relating to missions among the Southwestern Indians, to Drs. McAuley, Beman, and Porter.

The part relating to missions among the Northwestern Indians, to Rev. Dr. Bates, John Nitchie, Esq., and Rev. Henry H. Woodbridge.

The part which relates to the Home Department, together with the Summary and Conclusion, to Rev. Dr. Codman, Orrin Day, Esq., and Rev. Ebenezer Cheever.

Drs. Allen, De Witt, Humphrey, Richards, and Anderson, and Hon. Samuel Hubbard, and Hon. Mr. Frelinghuysen, were appointed a committee to consider the expediency of electing new members of the Board, and also of electing an additional member of the Prudential Committee, and to report candidates, if they judge proper.

A communication received from Abraham Miller and others, relative to property bequeathed to the Board by the late Josiah Congar, was referred to the members of the Prudential Committee present.

Drs. Fay and Skinner, Rev. Henry Dwight, and John Tappan and Zechariah Lewis, Esqs., were appointed a committee to consider the expediency of adding new Rules to those already in existence, with a view to define more particularly the duties of the several missions under the care of the Board.

A Circular from the Prudential Committee to the several missions was referred to Drs. Woods and Patton, Rev. Chauncey Eddy, and J. Nitchie and Orrin Day, Esqs., to report during the session.

Drs. Fay, Porter, and Pond, were appointed a committee to report the most suitable place for the 29th annual meeting of this Board, and also to nominate a preacher and his substitute for the occasion.

The Recording Secretary was appointed a committee to present the thanks of the Board to Dr. McDowell for his sermon delivered before the Board, and to request him to place a copy of the same with the Prudential Committee for publication.

Drs. Bates, Codman, and Cogswell, and S. V. S. Wilder, and Anson G. Phelps, Esqs., were appointed a committee to report on a memorial from the missionaries at the Sandwich Islands, on the importance of the arts of civilized life as auxiliaries to the establishment and permanence of christian institutions among the heathen, together with a letter on the subject from the king and chiefs of the islands.

REPORTS OF THE TREASURER AND OF COMMITTEES.

The report of the Treasurer was read, with the certificates of the auditors.

An Abstract of the Annual Report of the Prudential Committee was read by the Secretaries present; after which the several parts of

the Report itself were delivered into the hands of the committees appointed to examine it, who subsequently recommended its adoption. The whole Report was then approved, and ordered to be printed, with the Treasurer's report, and such other documents as the Prudential Committee should think proper to connect with it.

The committee appointed to recommend a suitable place for the next annual meeting, reported that it be held in the city of Portland, Me., and that Dr. Humphrey be the preacher for that meeting, and Dr. McAuley his substitute; which report was adopted, and Levi Cutter, Esq. and the congregational clergymen in Portland were appointed a committee to make the necessary arrangements for the meeting.

The committee appointed to consider the expediency of electing new members of the Board, and also of electing an additional member on the Prudential Committee, and to nominate candidates, if they judge proper, reported, that in their opinion it was expedient to elect an additional member of the Prudential Committee, who must also be a member of the Board, and that it is not expedient to elect any other new member of the Board. They nominated as a candidate Rev. Nehemiah Adams, of Boston, which report was accepted, and Mr. Adams was subsequently elected a member by ballot.

The committee appointed to consider the expediency of adding new rules to those already in existence, with a view to defining more particularly the duties of the several missions under the care of the Board, reported the following rules, which were adopted:

1. It shall be the duty of the Prudential Committee to affix a limit to the annual expense of each mission.
2. It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the Committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives.
3. In general, the sole object of the printing establishments connected with the missions of the Board shall be to exert a direct influence upon the surrounding native population; and no mission, or member of a mission, may print any letter, tract, or appeal at these establishments, at the expense of the Board, with a view to its being sent to individuals or communities in the United States.

4. It shall not be deemed proper for any missionary, or assistant missionary, to visit the United States, except by invitation or permission first received from the Prudential Committee.

The Committee to whom was referred the Circular sent from the Missionary Rooms last June to the several missions of the Board, reported the following resolutions, which were accepted and adopted, viz.:

1. That this Board consider the Circular above mentioned to have been altogether expedient, and of salutary tendency, and that the state of the Treasury and the pecuniary embarrassments of the community have been such as to render the proposed reduction of expenses in the several missions absolutely necessary.

2. That the Board cordially respond to the sentiment expressed in the Circular, that the preaching of the gospel, while it is the most essential, is the least expensive of all the agencies, and should be supported, if necessary, by the sacrifice of all subordinate agencies not essentially connected with the conversion of the heathen and the permanent influence of the christian religion.

3. That in the opinion of this Board it is expedient, that the rate of remittances to the several missions should continue substantially as stated in the above mentioned Circular, until the missionaries now under appointment shall be sent forth to their respective fields of labor.

4. That the Board, having been taught by experience to trust in God, and to look with hope and confidence to the christian community, for the means of carrying on the work of missions, recommend to the Prudential Committee to proceed to send out the accepted missionaries as soon as the state and prospects of the Treasury shall in their view render it consistent and safe.

5. That it should ever be kept in mind that it is pre-eminently the object of this Board to furnish the preaching of the gospel to the unevangelized nations, by means of a well qualified and ordained ministry; that, for a time, ministers, in competent numbers, must be sent from christian countries; but that, as soon and as far as may be, this object is to be accomplished by means of native preachers; and that such preachers are to be supplied chiefly by the blessing of God upon Christian Seminaries, established and sustained by our missionaries; and finally, that for the sake of carrying into effect this primary design of the Board, to the greatest possible extent, all retrenchments which are practicable should be made, in relation to all other modes of operation on the field of missions.

The members of the Prudential Committee present reported, in relation to the property left to the disposal of the Board, that in their opinion that subject should be referred to the Prudential Committee;—which reference was accordingly made.

The Committee, to whom was referred the report of the Treasurer, reported, and recommended that said report be approved and adopted. The committee further suggested to the consideration of the Prudential Committee the importance of diminishing the expense of agencies, so far as it can be done consistently with the interests of the missionary cause. They also expressed the opinion, that it is not desirable to allow so large an amount for any place of public meeting in behalf of the Board as was charged in New York city the last year. And they recommended a diminution in the expenditure in the office in the city of New York, unless it should be found desirable to arrange the concerns of the office with a view to more extended and efficient operations.

The Committee to whom was referred a Memorial of missionaries in the Sandwich Islands to the A. B. C. F. M. and other christian philanthropists, on the importance of the arts, as auxiliary to the establishment and permanence of christian institutions among the heathen, reported as follows:—The subject of this memorial your committee view as one of great importance in its bearing on the cause

of missions. But they feel totally unprepared at present to recommend any definite course, or even any decisive action on the subject. That something should be done, in addition to what has been considered the appropriate labor of missionaries, to elevate the social character and political condition of the inhabitants of the Sandwich islands, is obviously desirable, if not indispensable to the permanent and purifying influence of Christianity among them. But whether this Board can, consistently with the specific object of its organization, adopt any measures with a direct and exclusive design to promote the object of the memorialists, is a question in view of your committee too momentous in its character and bearings to admit of a hasty decision. Besides, if it were decided that aid in advancing the arts of civilization might with propriety be granted by this Board under favorable circumstances, the present state of its funds, and the pecuniary embarrassments of the country, seem to forbid, either the adoption of any immediate and efficient measures by the Board itself, or the recommendation of any plan of action to any other association, or to individual philanthropists. This report was accepted and adopted.

RESOLUTIONS ADOPTED.

The thanks of the Board were presented to the consistory of the Reformed Dutch church, and to the 1st and 3d Presbyterian churches, for the use of their houses of public worship; to the choirs of singers in the Reformed Dutch church and the 1st Presbyterian church for their services; and to those families and individuals, whose hospitality and kindness had been enjoyed during the session.

It was recommended to the Prudential Committee to locate an efficient clerical agent, or, if they should think proper, one of the present secretaries of the Board, in the city of New York.

On the last day, and near the close of the session, the following resolutions were presented, and, after very interesting addresses,—in the midst of which the Rev. Dr. Griffin, by request, led in prayer and thanksgiving to God,—they were adopted; viz.

Resolved, That it be earnestly recommended to the several missions and missionaries of the Board, in all their proceedings to give particular and uniform attention to the Rules and Regulations of the Board, and to the Instructions received from the Prudential Committee.

Resolved, That the Board thankfully acknowledge the spirit of enlarged and seasonable liberality manifested by not a few individuals and churches the past year, by means of which, notwithstanding the wide-spreading and unexampled commercial distress, the receipts of the Board have been placed far in advance of what they have been in any former year; and that the Board do respectfully entreat its patrons to persevere in this good work till the treasury is fully relieved, and the slackened tide of its operations is set forward with renewed and greatly augmented force.

Resolved, That the leading object of the missions of the Board among the heathen is, with the blessing of God, to rear up native churches, place them under the care and instruction of competent native elders ordained over them, and furnish them with ample, self-

propagating gospel instrumentalities, at the earliest possible period; and for this purpose that the higher seminaries of learning for educating native helpers in the work, which the Prudential Committee may think proper to erect in the several missions, receive the cordial sanction and support of the Board, and be earnestly commended to the attention, sympathies, prayers, and patronage of the Christian community.

Resolved, That the Board regard with heart-felt gratitude the efforts made by different associations of Christians in this country to multiply competent preachers of the gospel, and they give thanks to the Giver of all good for the number of those whom He has inclined to devote themselves to the work of missions among the heathen.

Resolved, That there can be no reasonable doubt that the printing press was providentially given to mankind in these latter days with special reference to the employment of its great powers in assisting to propagate the knowledge of the gospel; and that the Board, regarding it as a divinely appointed instrument for this purpose, will give it, in the several missions, a proportionate share of attention and support.

Resolved, That among the signs of the times indicating the approach of the period, foretold in prophecy and long desired and looked for by the church of God, when the gospel shall be proclaimed through the world, the Board regard with interest the present general peace of the earth—the extension of commerce and the peaceful arts—the progress of geographical research and discovery—the increasing facilities for inter-communication among different nations by means of rail-roads and steam-boats—the multiplying demands in all parts of the world for sanctified talent and learning—the growing activity and power of the religious press and of public opinion—the progressive subjection of barbarous languages to a written form by means of Christian missions, whereby the first intelligent use of these languages in the communication of thought and feeling is to exert a hallowed and elevating influence on those who speak them—and finally the fact, more and more developed and established, that no sect or denomination of professed Christians can sustain a reputation for Christian character without laboring to extend the institutions and blessings of Christianity to pagan nations.

Resolved, That the Board contemplate with fraternal interest the efforts of evangelical missionary societies, existing both in this country and in Europe, to extend the knowledge of the gospel of Christ among the heathen, and will endeavor to promote the best understanding at home and abroad between their agents and missionaries and our own.

Resolved, That, in view of the call for more laborers in almost every part of the heathen world, but especially in Western Africa, Syria, India, and Siam and its dependencies, the Board are oppressed by the fact that any delay should be necessary, for want of funds, in sending forth the missionaries now under appointment; and they would respectfully call upon the patrons of the holy cause to take this subject into still more earnest and prayerful consideration; and also upon those young brethren who are under appointment to stand firm to their purpose, even should they be delayed for months to come.

Resolved, That what the churches and the world most need is, the promised Spirit, or that more glorious manifestation of his power and grace, by which the power of the great adversary is for a long season to be suppressed; the counsels of the opposing world more extensively overruled for good; the views, feelings and operations of the churches harmonised; the spirit of love in the disciples of Christ elevated to the point of unreserved consecration to his service; and an unceasing, resistless impulse given to every department of benevolent effort for the spiritual renovation of a world lying in wickedness.

RELIGIOUS SERVICES.

The meeting was opened with prayer by the Rev. Dr. Miller; and on the succeeding days by the Rev. Dr. Day, and the Rev. Mr. White; and closed with prayer by the Rev. Dr. Patton.

On Wednesday evening the annual sermon before the Board was preached in the Reformed Dutch church, by the Rev. John McDowall, D. D. of Philadelphia, from Acts iv. 12—*Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.*

Thursday afternoon, pursuant to arrangements, the Lord's Supper was administered to the members of the Board and a large assemblage of ministers and church members in the 3d Presbyterian church. The services were performed by Drs. Hillyer, Pond, and Howe of New Brunswick, and Rev. Messrs. White and Magie.

On Thursday evening a numerous assembly convened in the First church. Extracts from the Annual Report were read by one of the Secretaries, and addresses made by the Rev. William Richards from the Sandwich Islands, the Rev. Mr. Abeel, and Drs. Mathews and McAuley.

OFFICERS OF THE BOARD.

The following persons were elected officers of the Board for the year ensuing, viz.

JOHN COTTON SMITH, LL. D.,	<i>President;</i>
STEPHEN VAN RENSSELAER, LL. D.,	<i>Vice President;</i>
CALVIN CHAPIN, D. D.,	<i>Recording Secretary;</i>
CHARLES STODDARD, Esq.,	<i>Assistant Recording Secretary;</i>
SAMUEL HUBBARD, LL. D.	} <i>Prudential Committee;</i>
WARREN FAY, D. D.	
Hon. SAMUEL T. ARMSTRONG,	
CHARLES STODDARD, Esq.	
JOHN TAPPAN, Esq.	
DANIEL NOYES, Esq., and	
Rev NEHEMIAH ADAMS,	} <i>Secretaries for Correspondence;</i>
Rev. RUFUS ANDERSON,	
Rev. DAVID GREENE,	
Rev. WILLIAM J. ARMSTRONG,	
HENRY HILL, Esq.,	<i>Treasurer;</i>
WILLIAM J. HUBBARD, Esq.	} <i>Auditors.</i>
CHARLES SCUDDER, Esq.	

PLACES OF MEETING AND PREACHERS.

<i>Year.</i>	<i>Place of meeting.</i>	<i>State.</i>	<i>Preacher.</i>	<i>Text.</i>
1810	Farmington,	Con.	No sermon.	
1811	Worcester,	Mass.	do.	
1812	Hartford,	Con.	do.	
1813	Boston,	Mass.	*Timothy Dwight,	John x. 16.
1814	New Haven,	Con.	James Richards,	Eph. iii. 8.
1815	Salem,	Mass.	Calvin Chapin,	Ps. xev. 10.
1816	Hartford,	Con.	Henry Davis,	Ps. cxix. 96
1817	Northampton,	Mass.	*Jesse Appleton,	1 Cor. i. 21.
1818	New Haven,	Con.	*Samuel Spring,	Acts viii. 30, 31.
1819	Boston,	Mass.	*Joseph Lyman,	Isa. lviii. 12.
1820	Hartford,	Con.	Eliphalet Nott,	Mark xvi. 15.
1821	Springfield,	Mass.	*Jedidiah Morse,	Ps. ii. 8.
1822	New Haven,	Con.	Alexander Proudfit,	Mal. i. 11.
1823	Boston,	Mass.	Jeremiah Day,	Neh. vi. 3.
1824	Hartford,	Con.	*Samuel Austin,	Gal. i. 15, 16.
1825	Northampton,	Mass.	Joshua Bates,	John viii. 32.
1826	Middletown,	Con.	Edward D. Griffin,	Matt. xxviii. 18, 20.
1827	New York city,	N. Y.	Lyman Beecher,	Luke xi. 21, Res. &c.
1828	Philadelphia,	Penn.	*John H. Rice,	2 Cor. x. 4.
1829	Albany,	N. Y.	Archibald Alexander,	Acts xi. 18.
1830	Boston,	Mass.	Thomas DeWitt.	Matt. ix. 37, 38.
1831	New Haven,	Con.	Leonard Woods,	Isa. lxii. 1, 2.
1832	New York city,	N. Y.	William Allen,	John viii. 36.
1833	Philadelphia,	Penn.	*William McMurray,	2 Cor. x. 4.
1834	Utica,	N. Y.	Gardiner Spring,	Matt. x. 6.
1835	Baltimore,	Md.	Samuel Miller,	Num. xiv. 21.
1836	Hartford,	Con.	John Codman,	Matt. x. 8.
1837	Newark,	N. J.	John McDowall,	Acts iv. 12

TWENTY-EIGHTH ANNUAL REPORT
OF THE
PRUDENTIAL COMMITTEE.

MR PRESIDENT :

The joyful greetings of our anniversary are chastened, as we look around upon our circle, by the absence of one, who was wont, on occasions like this, to mingle in our counsels and prayers and thanksgivings. The Hon. WILLIAM REED, of Marblehead, Ms., a member of the Board eighteen years, sixteen of which he was also a member of the Prudential Committee, is numbered with those revered and beloved associates, who rest from their earthly labors. While in the act of toiling to promote this cause, he was suddenly called away on the 18th of February.

Of our brethren who labor among the heathen, seven have been removed by death since the last meeting of the Board ; viz : the Rev. David White and Mrs. White, of the mission at Cape Palmas, the Rev. Edwin Stevens, of the mission to the Chinese, Doct. Benedict Satterlee, of the mission to the Pawnees, Mr. Aaron Gray, of the mission to the Arkansas Cherokees ; Mrs. Sarah L. Smith, wife of Rev. Eli Smith, of the Syrian mission, and Mrs. Mary Jane Wilson, wife of Rev. Alexander E. Wilson, of the mission to the Zoolahs.

Under various circumstances, and in places remote from each other and from their native land, they have fallen asleep in Jesus, and their dust awaits that coming hour when He, for whose sake "they loved not their lives unto the death," "shall appear the second time, without sin unto salvation."

Domestic Department.

MISSIONARIES.

Within the same period, thirty-one of the laborers among the heathen have been dismissed from the service of the Board, on account of failure of health, changes in the missions, and other causes; viz: eight missionaries, one physician, five other male assistant missionaries, and seventeen female assistant missionaries; so that by deaths and dismissions, thirty-eight persons have been withdrawn from the work, during the year.

Twenty-nine missionaries, and five male and seventeen female assistant missionaries, in all fifty-one, have been appointed by the Committee, within the same time. It is known that others would have offered themselves for the service, had they not been discouraged by the condition of the treasury, and by the fact that those who had been already appointed could not, at present, be sent out.

Since the last meeting of the Board sixty-three missionaries and assistant missionaries have been sent forth, to the following stations:

To Cape Palmas;

Rev. David White and Mrs. White, and
Mr. B. V. R. James.

To Southern India;

Rev. Henry Cherry and Mrs. Cherry,
Rev. Edward Cope and Mrs. Cope,
Rev. N. M. Crane and Mrs. Crane,
Rev. C. F. Muzzy and Mrs. Muzzy,
Rev. F. D. W. Ward and Mrs. Ward,
Rev. William Tracy and Mrs. Tracy,
John Steele, M. D., and Mrs. Steele.—14.

To the Choctaw Indians;

Mr. Peter Auten and Mrs. Auten,
Mr. Jared Olmstead,
Mrs. Nancy W. Barnes.—4.

To the Sandwich Islands;

Rev. Isaac Bliss and Mrs. Bliss,
Rev. Daniel T. Conde and Mrs. Conde,
Rev. Mark Ives and Mrs. Ives,
Rev. Thos. Lafon and Mrs. Lafon,
Seth L. Andrews, M. D. and Mrs. Andrews,
Mr. Amos S. Cooke and Mrs. Cooke,
Mr. Wm. S. Van Duzee and Mrs. Van Duzee,
Mr. Edward Bailey and Mrs. Bailey,
Mr. Abner Wilcox and Mrs. Wilcox,
Mr. Horton O. Knapp and Mrs. Knapp,
Mr. Chas. McDonald and Mrs. McDonald,
Mr. Edwin Locke and Mrs. Locke,
Mr. Bethuel Munn, and Mrs. Munn,
Mr. Samuel N. Castle and Mrs. Castle,
Mr. Edward Johnson and Mrs. Johnson,
Miss Marcia M. Smith,
Miss Lucia G. Smith.—32.

To the *Nestorians of Ooroomiah* ;
Rev. Albert L. Holladay and Mrs. Holladay,
Mr. William R. Stocking and Mrs. Stocking.—4.

To the *Island of Scio* ;
Rev. George W. Leyburn and Mrs. Leyburn.—2.

To the *Pawnees* ;
Mrs. Dunbar, wife of Rev. Mr. Dunbar.—1.

To the *Sioux* ;
Rev. S. R. Riggs and Mrs. Riggs.—2.

To the *Indians in the State of New York* ;
Miss Fidelia Adams.—1.

There are now under appointment, to be sent out when the necessary pecuniary means can be obtained, thirty-four missionaries, one physician, one printer, and two other male and six female assistant missionaries;—in all forty-four.

AGENTS AND AGENCIES.

The general agents named in the last report, viz: Rev. Mr. Hand in the northern district of New England, Rev. Mr. Eddy and his associate, Rev. Mr. Cannon in New York, Rev. Mr. Coe in the Western Reserve and Michigan, Rev. Mr. Bullard in the Valley of the Mississippi, and Rev. Mr. Mitchell, in Virginia and North Carolina;—have pursued their arduous and responsible work during the period under review, with fidelity and success, and to the general acceptance of the churches. Notwithstanding the peculiar difficulty of raising funds, the contributions from every part of the country have been greater than ever before, as will be more fully seen in the sequel. The largest increase has been from the southern district of New England and the State of New York. It is due to the churches of the southern district of New England to state, that the experiment mentioned last year, of raising funds for the Board through the various associations, and by means of arrangements made by the pastors themselves, without the stated labors of an itinerant agent, has thus far been very successful. Mr. Bardwell still holds the post of general agent for this district, but is settled and supported as the pastor of a church. He has attended the annual meetings of the principal auxiliary societies; local and temporary agencies have been employed on this field to a limited extent; and the officers of the Board from the Missionary Rooms have performed occasional labors at various posts. With these exceptions, the churches have been left to their own spontaneous action, and their contributions have been greater, by nearly one third, than they were last year. It is proper to remark, in this connection, that no other portion of the country enjoys the same facilities for co-operation with

the Board, and that there is reason to believe no other body of churches is so well prepared to sustain the cause of foreign missions without the stated labors of an agent.

In the district comprising New Jersey, Pennsylvania, Delaware and Maryland, the Rev. William M. Hall has labored as an agent of the Board, with encouraging success since the beginning of the present year; but no appointment of a general agent has been made.

The Southern Board of Foreign Missions is still destitute of a secretary, and we of course have no general agent in that district.

Our brethren of the Board of Foreign Missions of the Reformed Dutch Church, have been efficient helpers in the work, during the year, as may be seen by the treasurer's report of receipts into the treasury from that society.

PUBLICATIONS.

The circulation of the *Missionary Herald* during the year has not varied materially from that of the two preceding years. Four thousand five hundred copies of the last Annual Report of the Board, have been printed and circulated, together with the annual sermon, by Rev. Dr. Codman.

To the series of missionary papers published by the Board for gratuitous distribution, four numbers have been added, making twenty-three in the whole, besides an occasional tract of four pages, not numbered in the series. Of these, 40,000 copies have been published, and 750 copies of a Manual for Missionary Candidates. Many thousand of these papers have been distributed in various parts of the country.

FINANCES.

In the financial concerns of the Board, the year under review has been one of peculiar trials and difficulty. Yet in its results, there is much to encourage our hearts, and to call forth our devout thanksgivings to Him who has not left us without evidence of his watchful guardianship of this cause. It will be recollected, that at the close of the last year there was a balance against the treasury of \$38,866. In August and September the receipts fell so far short of the current expenses, that at the meeting of the Board, this balance had increased to nearly \$50,000. At the same time, sixty-four laborers were under appointment, and most of them had been assigned to stations where their services were urgently needed. In these circumstances the Committee appealed to the Board and to the christian community for whom the Board act, to say what course they should pursue. It was stated at the same time in the report and elsewhere, that to send out these laborers, pay the debt, and meet the current expenses of the year that had then commenced, would require at least \$280,000.

To this appeal, the unanimous, earnest, oft-repeated response was returned, "Send the missionaries by all means, and without delay. The necessary funds will be provided." This was enforced at the meeting of the Board, and subsequently at New York, Boston, and other important points, by contributions, subscriptions, and pledges, on a scale adequate to the exigency. Thus instructed and encouraged, the Committee made no delay in sending out the laborers. Sixty missionaries and assistant missionaries embarked for their respective ports, between the 31st of October and the 15th of January.

Up to this last date the receipts into the treasury were such as fully to sustain these measures. There was ample ground to hope, that the contributions of the churches during the year would be sufficient to meet current expenses, defray the cost of sending out so many laborers, and liquidate the debt. From October to February, the average monthly receipts into the treasury were \$26,500. About that time the pecuniary embarrassments of the country began to press with unparalleled severity upon the commercial cities and large towns, to which we had been accustomed to look, as the most abundant sources of income to the treasury of the Board. Many liberal patrons of the Board, found themselves deprived of the ability to contribute to its support, as they would gladly have done. Not a few were unable to redeem the pledges made in good faith and confidently relied on. The pressure continued and increased till it was felt and feared universally. The average monthly receipts for five months from the first of February, fell short of those of the four preceding months by more than \$10,000 per month.

Thus situated, the Committee felt bound as honest men and faithful agents of the Board, to reduce its expenses without delay. For more than twelve months they had made all appointments of missionaries on the express condition that they were not to be sent out, nor to be in any way dependent on the Board for support, until the state of the treasury should warrant it. In November they had caused estimates of remittances to all the missions for 1838, on a scale of rigid economy, but consistent with the actual extent of their operations, to be made out and transmitted to the missionaries for their guidance.

In the emergency just described, their first measure, with a view to the reduction of expenses, was to arrest the preparations then in a state of forwardness for the departure of five missionary families, who were to have embarked early in the last summer, and to inform others under appointment, but for whose departure no definite time had been fixed, that they must make their arrangements for remaining in this country not less than twelve months longer. The Committee hoped the necessity for retrenchment might stop here. But the receipts into the treasury continued to decrease, and they found themselves at length under the painful necessity of curtailing the appropriations made to the missions for 1838. These were reduced by

\$40,000, nearly one fourth of the whole amount. This reduction was apportioned among the several missions, and letters were addressed to them, informing them of the straitened circumstances of the Board, and requiring them to contract their operations, so as to bring their expenses within the limits of the reduced amount which the Committee would be able to remit to them during the year 1838.

This state of the treasury, and the consequent action of the Committee, have been extensively published in the *Missionary Herald* and the weekly religious papers. Through the same channels, appeals founded upon these facts, have been addressed to the christian community. A circular letter, setting forth the wants and prospects of the Board, has been sent to many leading friends of the cause in every part of the country. A number of local and temporary agents have been employed. One of the secretaries has devoted most of his time for many months, to labors among the churches. But the great and disastrous changes in the pecuniary concerns of the country seemed for a time to absorb the attention of the community. It was not until near the close of the financial year, that the churches began to express their sympathy in the pecuniary embarrassments of the Board, and their purpose to sustain it at the expense of sacrifices and self-denial.

For two month past such expressions have increased in numbers and earnestness. The friends of the cause, in the city of Hartford, particularly, have just completed a noble effort for its support. Four churches there have raised \$11,540, more than half of which has been already paid into the treasury, and the balance is so secured, that it will, it is believed, be available during the current year. The receipts of the last month of the financial year exceeded those of the same period at any former time. For the whole year, the aggregate of receipts is greater by several thousand dollars than was anticipated two months before it closed. This increase has come partly from special efforts spontaneously made by churches and individuals, and partly from regular annual contributions on a scale of self-denial much higher than heretofore. The tone and spirit of many communications received at the Missionary Rooms, and the interest manifested in the situation of the Board by those who conduct the religious press, are very gratifying. We are encouraged to hope that the days of darkness and trial may be fewer than we had feared. But it should not be forgotten that the perilous responsibility of detaining from fields white unto harvest, laborers who long to go forth, still rests upon the churches. And it ought to be known to all who love this cause, that it has reached a point beyond which it cannot be borne forward, unless the great body of Christians for whom the Board acts, can be persuaded to enter into this work, as a matter of individual, personal obligation, and each, in the spirit of self-denying love, do what he can to sustain it. If many excuse themselves from doing anything, because they cannot do as much as others; and

many contribute only that which is perfectly convenient, as has been the case heretofore, our brethren among the heathen must see the fruits of their labor perish for lack of means to gather them, and those who wait to be sent out must turn aside to other pursuits, or suffer the heart-sickness of hope deferred.

The whole amount of receipts into the treasury for the year ending July 31, is \$252,076 35, exceeding the receipts of the last year by \$75,844 40. This is an increase of more than forty-three per cent. upon the receipts of the preceding year, and more than twice as great as the whole increase of the three last previous years. Such an increase, in a year of unprecedented pecuniary pressure, indicates the strong hold of this cause upon the affections of the churches, and calls for thanksgiving to God. The expenses of the year are \$254,589,51, exceeding those of the last year by \$44,181,97. To the expenses of the year, add the debt at its commencement \$38,866,57, and the whole amount of the liabilities of the treasury for the year is \$293,456,08; exceeding the receipts by \$41,379,53, and leaving a balance to that amount against the treasury on the 31st July.

The increased expenses of the year that has just closed, above those of that immediately preceding, have been occasioned partly by sending out so many laborers—a measure enjoined upon the Committee by the Board, and the christian community; and partly by the deranged state of the finances of our country, which has greatly enhanced the expense of placing funds in the hands of the missionaries abroad.

But other causes lie at the foundation of the greatly augmented expenses of the last two years. These it may be proper here to state a little in detail:

1. Until this year, there has been very little increase of the receipts of the Board for four years past. In 1836, there was in fact no increase. The apparent excess of receipts over the previous year is accounted for by the fact, that the financial year of 1835, owing to a change then made in the time of the annual meeting of the Board, embraced only eleven months. The receipts of 1833, including a small balance in the treasury at the beginning of the year, were \$152,522. Those of 1836 were \$176,232, showing an increase in those four years of only \$23,709, less than \$6,000 per annum. This was no doubt owing to the general impression, that while more laborers were much needed, there was no difficulty in obtaining all necessary funds.

2. While the funds of the Board increased thus slowly, its operations were rapidly extending. In 1833 forty-eight laborers were sent out. In each of the years 1834 and 1835 forty-seven were sent out. In 1836 forty-three. The number sent forth, during these four years, was one hundred and eighty-five. The disproportion between the increase of operations and the increase of funds, is thus seen to have been great.

3. As the Committee could not, by any means, obtain as many men as were needed at the missions, and as they received assurances from every part of the country of the readiness of the churches to provide any amount of funds, that could be judiciously and economically expended, they were led, more than three years since, to adopt plans to enlarge the influence and usefulness of the laborers already in the field. They encouraged them to increase the number and elevate the character of the schools, to form seminaries for training up native youth for teachers and preachers to their countrymen, and to enlarge the operations of the presses in various languages, and distribute the productions of the press with a liberal hand. These measures were deemed by all who examined them at the time, wise and judicious; and but for the great and unlooked for change in the pecuniary condition of the country, would no doubt have been fully sustained by the churches.

The effect of these measures in swelling the expenses of the Board was not much felt until last year, owing to the great distance of the principal missionaries. For the same reason, the measures which were taken twelve months ago to reduce the expenses of several missions will not take effect, so as to lessen the drafts upon the treasury until near the close of the next year. The expenses of the principal missions, for the year under review, have all been based upon plans formed and estimates made two or three years ago, when the pecuniary condition of the country, and of the Board, was very different from what it now is. Hence it happens, that although the increase of funds this year is so great, our debt is somewhat larger than it was at the beginning of the year. Much of the increase properly belongs to past years, and has gone to make up their deficiencies. The debt of 1836, and the cost of sending out sixty-three laborers during the year that has just closed, exhaust the whole, and leave an excess of current expenses over and above the means of defraying them, a little larger than at the close of last year. It is for the community to decide whether this debt shall be permitted to hang upon the cause, impeding its onward progress, when the laborers who have been called to the work are anxiously looking for permission to depart, and our brethren abroad, ready to sink under the heat and burden of the day, and pained by the wickedness and misery of the perishing millions around them, are sending to their native land again and again their importunate cry, "Come over and help us." To send out the laborers now under appointment, defray the debt, and meet current expenses, will require for the next year at least \$300,000.

AID FROM OTHER SOCIETIES.

For the printing and distribution of the Scriptures in foreign languages, in connection with the missions of the Board, the Treasurer has received during the year, from the American Bible Society, \$2,000, in part of a grant of \$5,000 made to the Board by that institution. He has also received for the printing and distribution of religious tracts, in like manner, from the American Tract Society \$15,500.

Missions.

WEST AFRICA.

MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson.

(1 station; 1 missionary, 1 printer, and 1 female assistant missionary;—total, 3.)

The last Report brought down the history of this mission to the 20th of July, 1836. On the 31st of October, the Rev. David White and wife and Mr. Benjamin Van Rensselaer James, embarked at Baltimore, in the Brig Niobe, for Cape Palmas. Mr. White was to be associated with Mr. Wilson in the clerical duties of the mission, and Mr. James was to have charge of a printing establishment sent out with them. They reached Cape Palmas on the 25th of December, just two years from the arrival of Mr. and Mrs. Wilson. On the 28th Mr. White wrote, that they all were in excellent health. The latest date from the mission is July 5th. Mr. James, without much suffering or apparent danger, had then been carried through the fever, which seems to be the inevitable lot of the stranger, and had before him a fair prospect of life and usefulness. But Mr. and Mrs. White had both rested from their labors. Mrs. White took the fever on the 10th of January, and died on the 28th. The unwearied solicitude with which her husband watched over her in the first days of her sickness notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him on the 18th, it prostrated him at once, and he died on the sixth day, January 23d. These servants of Jesus Christ felt no regret, in the prospect of death, that they had devoted their lives to Africa. Mr. White in his last letter to the officers of the Board remarked, that every thing around made them more and more satisfied with the post they were to occupy.

Mr. and Mrs. Wilson represent themselves as enjoying good health, and much solid happiness. They appear to want only such associates as those who have been taken from them, to fill their cup of blessedness as missionaries. The more they know of their field of labor, the more reason do they find to think highly of it. And it is indeed inviting beyond the expectations of the Committee. Mr. Wilson has made three tours, the past year, into the interior. One was to the chief town in the Bolobo territory, thirty miles from the station. Another, referred to in our last Report, was to a considerable town on the Cavally river, twenty miles from its mouth and thirty-five from Fair Hope. The third, made last spring, was to Grabba, eighty-five miles from the town last mentioned, and one hundred and twenty from the station. His object in the last tour was to visit the people who were supposed to inhabit the southern declivity of the Kong mountains; but falling ill at Grabba, and finding that he had by mistake been led out of the most direct way and among an inhospitable and cannibal tribe, he relinquished the objects for that time. He describes the country in the interior, and especially along the Cavally river, as of surpassing beauty and fertility. The population, also, is greater than was supposed. A circle, with a radius of thirty miles from Cape Palmas, would embrace, it is thought, from forty to fifty thousand souls. Mr. Wilson performed these journeys, for the most part, on foot.

The boarding school is an interesting feature in this mission. The number of scholars is fifty, a fourth part of whom are females. One of the lads gives evidence of piety, and others are silently inquiring what they must do to be saved. There are four day schools, including one at Rock town, containing about one hundred pupils. The day schools are taught by colored people. Four hundred copies of a "first reading-book of the Greybo language," of sixteen pages, have been neatly printed at the mission press.

"The people in the surrounding country," says Mr. Wilson in a letter dated January 23th, "are more and more desirous of missionaries. Before our brother White was taken sick, he received applications from five different settlements to make his abode with them. The fact being understood that he was to live at Cape Palmas, we received delegates from two kings, with the request that we would send them to America with letters ('books') that they might get white men for themselves. As one of these men stood in the middle of our floor urging in broken English his own cause, our dear brother White was affected almost to tears. Said he, 'Oh that our dear brethren at home could hear this man for themselves—if I live they shall hear it.' He will never communicate it; but in his name I lay it at their feet. I trust we do not overrate these wishes of the people. They do not arise from any enlightened views of their condition, or their need of the gospel. Perhaps the actuating motive is pride to have a white man live among them. But such facilities for doing good ought not to be overlooked."

There is probably no field occupied by the Board, which promises, through the blessing of God, a speedier or more abundant harvest for those who can endure the climate of western Africa, than the one now under consideration; and the call is urgent for two or

three clerical men from our southern States, to associate themselves immediately with Mr Wilson. Nothing has yet occurred to prove, that the danger of early death is imminent to such men, if they will use the precautions which experience suggests to mitigate the violence of those constitutional changes, by which the system is accommodated to the climate.

SOUTH AFRICA.

MISSION TO THE ZOOLAHs.

PORT NATAL.—Newton Adams, M. D., *Physician*, and wife.

GINANI.—Alden Grout and George Champion, *Missionaries*; Mrs. Champion.

Stations not yet known.—Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D., *Missionaries*; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God, in his wise providence, has resolved our two missions among the Zoolahs into one. The manner in which this has been brought about, will appear as we prosecute the history of the *interior* mission to its termination.

From Griqua Town Messrs. Lindley and Venable proceeded, on the 22d of January, 1836, to the country of Moselekatsi to inform him of the objects of the mission, and make the requisite preparations for the residence of the mission families there. The journey occupied them till the middle of May, and was prosecuted with many tokens of the divine favor. The brethren decided to make their first station in Mosika, a district about fifteen miles in diameter, environed by hills and mountains, and hence called by travellers the Basin. It is watered by a number of small streams, and highly productive in corn. The rains in summer are also more abundant than farther to the south-west. As the most eligible spot within the Basin, they selected the one on which two French missionaries commenced a station in 1831, when the Baharutsi were the occupants, who were soon after driven out by Moselekatsi.

Here, within a few miles of the ridge which divides the waters flowing into the Indian and Atlantic oceans, they made the necessary preparations for their mission. Moselekatsi was residing some distance beyond this place. The two brethren visited him, and obtained his consent to receive and protect the mission. Their impressions, however, concerning his character, were by no means favorable. The extent of his country, also, and the number of his people, fell short of their expectations. His remotest out-post was not more than one hundred and fifty miles distant, and the whole number of males above the age of eighteen years, did not exceed three thousand. Moreover the information obtained concerning the

relations sustained by Moselekatsi to the surrounding tribes, was such as to show that his people were in a great measure insulated, and to leave little prospect of making the mission, within a moderate period and to any great extent, a radiating point of influence. Nor was it very improbable that the king and his people might one day emigrate to some other region, more distant from the vengeful and dreaded power of Dingaan.

Meanwhile Doct. Wilson had proceeded, with the other members of the mission family, to Kuruman, a station of the London Missionary Society, about one hundred and ten miles north of Griqua Town, where they were received with the same generous kindness and hospitality by the missionaries of that place, which they had experienced elsewhere.

The mission commenced its residence at Mosika on the 15th of June, 1836, a year and three months after their departure from Cape Town. They had virtually commenced their mission, however, on their arrival at Griqua Town, where they began learning the languages necessary to their future labors, only two months after leaving the Cape. Their delay had arisen either from necessity, or from the exercise of a sound discretion. They had followed the pillar of providence.

It was the opinion of Doct. Wilson, that the families entered their houses at Mosika before the mud floors had been sufficiently dried. In September all except himself were suffering more or less under the influence of fever; and on Sabbath morning, September 18th, Mrs. Wilson was called away by death. She had been sick but eight days. The fever was of a peculiar kind, and was followed, in the surviving members of the mission, by rheumatic affections of a very distressing nature, under which they continued to suffer for three or four months. Doct. Wilson attributed this sickness wholly to the cause just mentioned, and not to insalubrity in the climate.

Scarcely had the mission recovered from the effects of this painful visitation, when they were subjected to another, which broke up their mission, and removed them from the country.

Sometime in the year 1835, a number of Dutch farmers, becoming dissatisfied with the colonial government, emigrated to the neighborhood of Moselekatsi's territory. These farmers were rich in sheep and cattle. In September and October, 1836, they were plundered by Moselekatsi, and some of their number slain. This injury was wholly unprovoked on the part of the farmers. They fell back on the colony, and being reinforced by new emigrants, soon afterwards invaded the country of their enemy, destroyed fourteen of his villages, slaughtered great numbers of his people, and captured about six thousand head of cattle. They declared their intention of renewing the war upon Moselekatsi with a stronger force, and earnestly advised the missionaries to leave the country with them. This measure was on the whole deemed wise, and it was adopted.

The latest date of letters from these brethren to the Committee is May 3d. They were then at Graham's Town, on their way to join their brethren of the maritime mission among the people of Dingaen. From Thaba Unchu, a station occupied by the Wesleyan Methodists among the Bechuanas, at which they arrived after fifteen days journey, Port Natal was not more than 200 miles distant in a straight line; but the mountainous nature of the country compelled them to take a circuit of a thousand miles, and their only means of conveyance were wagons drawn by oxen. Our dear brethren, in all their painful sufferings and journeyings, appear cheerfully to have submitted themselves to the will of God. They endured as seeing Him who is invisible, and who was doubtless with them on the way. They probably finished their long journey in July last.

The *maritime* mission has thus far been blessed with almost uninterrupted prosperity. Our last Report left the brethren with their families on the point of commencing the journey from Bethelsdorp to Port Natal. This was in March, 1836. In nineteen days they reached Butterworth, a station of the Wesleyan Methodists among the Caffres; and in just two months, that is, on the 21st of May, they arrived at Port Natal. The appearance of at least a part of Caffreland, is thus described by one of the brethren.—“The soil is very fertile, and vegetation luxuriant. The beautiful mimosa tree is scattered over mountain and valley, bearing a yellow blossom which is quite fragrant. Flowers of great variety and of beautiful appearance are beheld here and there among the grass and upon low bushes. There may be seen lofty mountains, covered with verdure to the very summits; valleys filled with gardens; large herds of cattle grazing on the low lands, along the declivities and upon the tops of the hills; kraals of the natives, ten or fifteen in view at the same time. Such are the prospects, which continually meet our eyes as we advance.”

Dingaen soon heard of their arrival, sent for them, and gave them a cordial reception, and permission to form a station at his capital. This second visit was made in June. Mr. Champion was designated to the station in the interior; Doct. Adams to Port Natal; and Mr. Grout to labor at one of the other stations as circumstances should require, but with the expectation that his chief attention would be demanded at the one in the interior. The prospects of the mission were so inviting, and the difficulty of sustaining two stations with their small number of men so great, that the brethren immediately sent home a request for more laborers. As the Committee have not been able to send these helpers, it is observable in what manner they have been providentially furnished,—laborers qualified by the most valuable observations and experience to enter at once on the work. The Committee refer, of course, to the brethren from Mosika. It is supposed that Mr. Champion commenced his residence at Ginani, at or near the seat of Dingaen's government, in September last.

A printing establishment, presented for the mission by a munificent friend of the cause, has been sent out during the past year.

It is presumed that the language spoken by Dingaan's people is a kindred dialect to that spoken by the subjects of Moselekatsi, if it be not the very same. The union of the two missions must tend to hasten the extension of the mission across the mountains, which separates the maritime country from the interior. The mortal remains of Mrs. Wilson may have been planted at Mosika with some providential reference to this very result: for the tender associations connected with her grave cannot fail to exert an attractive influence upon her pious friends. At any rate, the mission will be instructed to seek out, as soon as may be, a practicable wagon road from Port Natal to the field of labor, from which Christian missionaries have twice been driven by the fury of war.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs and Nathan Benjamin, *Missionaries*, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

Mr. and Mrs. Benjamin arrived at Argos on the 15th of November, and will make that their place of residence for the present. The course pursued by the mission is the same as in years past, but it has had more jealousy and opposition to encounter. These were fomented by an inflammatory tract purporting to have been printed in Paris, but no doubt written in Greece, against the *Americans*, under which appellation all missionaries and Bible agents were included, from whatever part of the world they may have come. Notwithstanding this, Dr. King wrote, at the commencement of the present year, that he had never been so much encouraged in his mission as he was then. From thirty to forty stately attended his preaching in Greek on the Sabbath, which was as many as the largest room in his house would contain, and strict attention was given to the word. Many of the soldiers were very friendly and called for books, which they frequently received with evident joy. Dr. King sold and gratuitously distributed, during the year 1836, 4,687 copies of the New Testament in modern Greek, and 43,322 copies of school books and religious tracts; in all, 48,009; the greater part of which were placed in schools. Mr. Riggs had fewer opportunities to distribute books. In the last seven months of the year he distributed 104 New Testaments, 32 copies of the Pentateuch and Psalter, and 1,485 school books and tracts; in all, 1,621; making the whole number reported

as put in circulation in Greece during the year by these two missionaries, 49,630. Several important tracts were printed by the mission ; one on the proper observance of the Lord's day.

The two female schools at Argos contained 70 pupils in February. The gymnasium at Athens is continued, though on a scale somewhat reduced from what it was three years ago, for want of funds to sustain it in full operation.

Experience shows that the Greeks of independent Greece exert much influence on their brethren in every part of Turkey ; and that the religion and character of the whole Greek people will probably be determined, in no small measure, by the religion and character of independent Greece. It becomes a question, therefore, in efforts for the spiritual improvement of this people, whether permanent good results may be expected in the remote settlements, unless similar results are secured in the central and governing community. If this view be correct, it throws great interest over the missionary operations in Greece proper, and should awaken fervent and increasing prayer to the Father of lights that he would crown the labors of his servants with the blessings of his Spirit.

It should be stated, that Prof. Bambas came forward in answer to the inflammatory tract above mentioned. His reply is said to be beautifully written. It vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew.

MISSION TO CONSTANTINOPLE.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schauffler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Schauffler.—Three native helpers.

(1 station; 4 missionaries, 2 female assistant missionaries, and 3 native helpers;—total, 9.)

“The means of communication in Turkey,” said this mission a year ago, “have wonderfully increased. Two steamers now run regularly every week between this and Smyrna ; one between this and Galatz on the Danube every fortnight ; and one also in the same time between this and Trebizond. Missionary efforts have also been multiplied and extended in these parts within the last six years. When Messrs. Smith and Dwight arrived in Turkey, six years ago, there were only two missionaries in Smyrna, and besides these, not one was to be found in all the Turkish empire north of the Taurus. As they travelled east, they found not one in all Persia, unless we except Bagdad, (which is in fact in Turkey, though often said to be in Persia,) where Mr. Grove had recently established himself, and which place he has since abandoned. But now there are four American missionaries and one English missionary at Constantinople, two American missionaries in Broosa, two in Tribizond, two in Ooroomiah in Persia, one American and several German missiona-

ries in the south of Persia ; while in Smyrna, instead of two, there are now six ordained missionaries and two printers.”

The prosecution of missions in the Turkish empire, however, encounters an obstacle, which is peculiar to that empire, and which has not been appreciated by the patrons of missions. This is the plague, a terrible disease, which makes its regular annual visitation to the capital and to other cities and parts of the empire. The following extracts from the journal of the mission in October last, will give some just impressions concerning it.

“ You must bear in mind, that it is the general and almost universal belief of the Europeans, that this disease is communicated by contact only ; and on this principle every body acts as soon as the plague makes its appearance. We speak now of the Frank population, though it may be added here, that the native Christians, and more recently the Turks themselves, are beginning to act upon the same principle. Among the Europeans, as soon as the plague commences the females and children are confined almost entirely to the house. No servant is permitted to place his foot in the street. Articles of provision are brought to the door by some person from without, paid for the purpose, and every thing of this sort that will not be injured thereby is passed through water, before it is received by the family. No letter, note, or paper of any sort is taken without being thoroughly smoked. Social visits are in a great measure suspended ; and if a visiter is ever received, it is on condition of his stepping into the smoking-box placed near the door in each house, and being thoroughly fumigated, and then he is permitted to take a chair in an uncarpeted room that has been stripped of all its susceptible furniture, and at a distance from the members of the family. When the male members of the family go forth into the streets, they are armed with walking sticks, and carefully avoid touching any person, lest they should thereby receive the contagion. They are often, also, shielded by cloaks made of oil cloth, which are supposed to be unsusceptible of the contagious matter. When they return to their families, these cloaks are thrown off and they are fumigated ; and if there are several male members of a family who are in the habit of going out daily on business, the usual table linen is dispensed with, to diminish the chances of taking or spreading the disease.

“ Now we would not be understood as expressing any opinion as to the correctness of the principles on which these precautions are taken in time of plague. It belongs not to us to decide whether the disease is communicated wholly by contagion, or partly by contagion and partly by atmospheric infection. This question has never yet been satisfactorily settled, and while it remains in doubt, we cannot do otherwise than act on the supposition that it is contagious. Our families, our children, our duty to ourselves and to God, require this. Many of our operations, however successfully advancing, must be suspended when this disease makes its appearance. Our schools must be closed, our visits to the people stopped, and theirs to us very much interrupted. Now it may often happen that we have made a successful and promising beginning of some new plan of usefulness, when this terrible scourge comes down upon us in all its fury, and our hopes are completely frustrated. During the present year our free intercourse with the people must be interrupted many months. We continued the high school some time after the plague began to rage, taking the precaution of fumigating each boy as he came ; but we were obliged to desist, as we have informed you, by the appearance of the disease in some of the families to which our pupils belonged ; and now no one can predict how long it will be before we gather again the same number of boys together. You must feel with us, that to be interrupted in our active labors among the people, three, four, or six months in the year, is a very serious obstacle, and one which places your missions in Turkey in a peculiar light, and calls loudly upon Christians at home for their sympathies and prayers.

“ The plague has visited this capital every year, regularly, since 1829, though with different degrees of malignity and of continuance. Previous to that year its visits were only occasional. During the present year, it is agreed on all hands, it has been peculiarly destructive. The oldest residents here say that in no year has

it been so bad since 1812. Numbers we will not state, for the absence of all official reports renders every estimate extremely uncertain."

Since this Report was completed, the Committee have received the afflictive intelligence that Mrs. Dwight died of the plague on the 8th of July, after twelve days sickness, and one of her children of the same disease on the 6th. Mr. Dwight had taken care of her in her sickness, but was well four days after her decease, which is the latest date from the mission.

The state and progress of education, on the improved system, among the *Turks*, will best be indicated by a series of brief extracts from the communications of the mission.

"*February 11th, 1836.* Messrs. Goodell and Homes visited the extensive barracks at Scutari, which have accommodations for ten thousand men. One of the most prominent and respectable locations in the buildings is that allotted to the schools. There are several apartments furnished with desks, tables, and black boards; in some of which the soldiers were studying the mathematics, in others drawing, in others music, etc. One large room is devoted to a Lancasterian school, and its walls are hung with the lessons which we prepared for them two years ago. In another room was found a collection of books, maps, and apparatus. A blank, white globe from America, presented by the missionaries, has been entirely filled up, and lettered in Turkish, by one of the Turks themselves. There are many articles among their apparatus, of which they do not understand the use at present, though they may by and by learn.

"The officers were apparently very cordial in the reception of us, and very polite in their attentions.

"From Scutari we passed over the Bosphorus again, and visited the military school (formerly barracks) situated on an elevation behind the village of Dolma-Bakhche. The commandant, Azmy Bey, who has lately been to England; and who is one of our old friends, received us very cordially in his own room. Here we found two electrical machines, a patent sundial, measuring and surveying instruments, etc., and a large number of engravings which he brought from England. The walls of his room were decorated with drawings of a very respectable character, made by some of the pupils. Here are two truly magnificent school-rooms, each of them at least a hundred feet long and fifty wide. One of these, designed for lectures on the natural sciences, and for drawing, is furnished with elegant tables, and with various apparatus; and the other is fitted up for a Lancasterian school of three hundred pupils. This room is worthy of notice from its unusual height, the number of its windows, and particularly for its extraordinary cleanliness in every part. It is gaudily decorated by paints and gilding, and a portrait of the sultan hangs over the seat of the principal instructor. This latter individual, Jonas Effendi, is a man of talents, and of good education, according to their standard, and also possessed of enlarged and liberal feelings.

"Through the influence of Azmy Bey, there are attached to this school, two of the common printing establishments and six lithographic presses. This is the third printing establishment connected with the Turkish government in Constantinople.

"12. Several Turkish officers called at Mr. Goodell's to make inquiries on various subjects, and also to obtain translations of text-books for schools. We are frequently amused at the questions proposed to us by the people here, from which it would often appear that they imagine us to know, not a little, but a great deal of every thing. If an electrical machine is broken, they apply to us to repair it. If a public post-road is to be constructed, they come to us to ask which is the most approved method. If a steam-boat is to be built, we are importuned to give them some instruction as to the mode of constructing her engine, etc. We always hold ourselves in readiness to assist them by our advice and instruction in all useful things, so far as we are able, and we are often enabled to render them important service, although, of course, we are obliged sometimes to acknowledge our ignorance.

"May 26. Our friend, Azmy Bey, with another Turkish officer called to-day at Mr. Goodell's to visit the High School. The former is now director of the military academy at Dolma Baktehe; and his inquiries were directed especially to the discipline and internal regulations of our school.

"Sept. 8. We attended to-day, by special invitation, an examination at the military school at Dolma Baktehe. The pupils examined were from the school at Scutari, who had come over to-day for this purpose. We were received by our old friend Azim Bey, the commandant, with the greatest cordiality and politeness. The examination was in geometry, arithmetic, and reading. Specimens of drawing and writing were also exhibited, which were highly creditable to their authors. We have nowhere witnessed a greater degree of readiness on the black board than here among these Turkish cadets in geometry. Their teacher, also a Turk, appeared quite at home in his department.

"By the time the examination was finished the hour of dinner was come, and we received so pressing an invitation to dine with the officers that we could not refuse. Two long tables were neatly spread on each side of the dining-hall, and capable of seating two hundred or more persons. At the farther extremity was the officers' table, separated from the others by muslin curtains, and we partook of a plentiful repast. Every thing was neat and decorous, although Azim Bey seemed much mortified that he could not supply us with knives and forks, but must leave us to use the implements of nature alone.

"We have rarely passed a more interesting day. Much, certainly, has been done by way of improvement among the Turks, although *very much* that is desirable to the Christian remains to be done. We trust the Lord will accomplish it all in his own time.

"We were surprised at the readiness with which Azim Bey acknowledged their obligations to missionaries for their schools, etc. Two or three times to-day he repeated, before a room full of Turkish officers and others, that it is to *us* they are indebted for their schools, for their school-cards, books, and apparatus; that *we* had done every thing for them, and even that we had been the means of his going to England. Now although this is not all strictly true, yet, coming from a Turkish officer of high rank, and in that public way, it is an acknowledgment of some value."

Among the changes and the indications of change going on among the Turks, which are mentioned in the communications of the mission, the following deserve notice. In March of last year the sultan introduced the European nomenclature in the designation of his principal officers; calling the Kahlia Bey *Minister of the interior*, and the Reis Effendi *Minister of foreign affairs*, etc. He has constructed a regular carriage road to Nicomedia, fifty or sixty miles distant, and is making another towards Adrianople. He has also assumed the immense landed estates belonging to the city mosks, and pays to the mosks only what is necessary for their support. It would seem that a measure of this kind could not have been safely adopted, unless there had been considerable abatement in the religious bigotry of his more influential subjects. And when it is known that Mohamed and the authoritative expounders of his religion have forbidden images and representations of men to be exposed in public, the sultan's placing his own portrait in the barracks of the soldiers, will be regarded as one of the signs of the times in which we live. Another change, not probably chargeable to the sultan, it is painful to mention. In Broosa, ten years since, spirituous liquors were to be obtained at only one shop, and even that was kept very secretly. Now there are many such shops, kept by Greeks or Armenians in open day, to which Mussulmans, as well as others, resort. These

public drinking shops are the result of a relaxing of principle among the Mohamedans, who are disposed at Broosa to admit the same latitude of explanations in respect to the opinions of the prophet, as is done at Constantinople. New England rum is retailed as cheap at Broosa, as at Boston. A certain dervish knew no other Frank words than *rum* and *gin*, which are said now to have become irrevocably Turkish.

The posture of affairs among the *Greeks*, is clearly shown in the following extracts from the journal of the mission.

“Nearly all the sober-minded and respectable Greeks, in this vicinity, are among the superstitious and bigoted; while the more enlightened, and those most friendly to the missionaries, are almost invariably rank infidels. It is to be expected, therefore, as a matter of course, that the ecclesiastics should for the most part side with the former against the latter, rather than with the latter against the former.

“We have been led to form a favorable opinion of the present Greek patriarch, as being liberal, enlightened, and withal more devout than most others in his station. But, poor man, what can he do? He has bad advisers. He can perhaps get at the real truth of nothing. He needs our prayers, and the prayers of all good people.

“Let us look at the subject in another point of view. When a Greek patriarch enters upon the duties of his office, he is expected in his encyclical letter to make large professions of reforming all abuses, extirpating all heresies, and preserving the faith of the church entire. Now, one of the most prominent objects in the Greek church, at the present time, is that of the schools. They are making much noise, exciting a great deal of attention, and are patronised by all the infidelity of the nation; and they have become the most fruitful topic for declamation which now exists. The preacher is no longer in want of a text, or the orator of a theme. If a patriarch touches upon any thing, he must touch upon these. But what may a patriarch be expected to say? The pride and vanity of the nation, on the one hand, and the bigotry and superstition of the church, on the other, forbid his recommending the missionary schools. No, he would be accused by the former as degrading them in the eyes of the world, and condemned by the latter as a traitor to their church. But something he must say, and something he must do. When, therefore, he comes to this subject in his patriarchal letter, he endeavors to unite all parties, and calls upon the people to establish schools themselves, and support them themselves, choosing a special committee for the purpose. The epistle is sent forth even to the uttermost limits of the Ottoman empire; and wherever read, though it be in Syria itself, measures are immediately taken to carry its mandates into execution. Should there be missionary schools in any place when the decree comes, they are more or less affected by it, according to circumstances. If the committee be friendly, and especially if they be allowed to make some show of authority for the time being, the difficulty is easily got over; but should they be hostile, and particularly should they receive any fresh provocation, they are sure to carry it with a high hand. Should the patriarch be well disposed, (as we have been rather inclined to think he is in the present case,) he regrets that policy requires him to pursue such a course; but if he be a bad man, he rejoices in all the trouble he gives us, and would gladly make the fire seven times hotter. The same patriarch, who is compelled for the sake of peace and quietness to prohibit the reading of Corae's works, will, as soon as he retires from office, purchase them for his own library. This is a well known fact. And thus, what we attribute to a violent persecuting spirit, may in many cases be the result of mere views of policy. To be sure, the patriarch, whoever he may be, is responsible for his views of policy, and must give an account to God for all his official, as well as personal, acts. But we see how little we are in general to depend on those in authority, even though they may be well disposed; and how important it is that we should be in the habit of looking beyond all human patronage for our encouragements and our hopes. A truly conscientious patriarch would, in the present state of the Greek church, be altogether an anomaly.”

A concerted, general, and violent opposition against every species of effort made by missionaries for the benefit of the Greek people, has distinguished the past year. The mission schools suffered greatly, but may be expected to gain ultimately, by the reaction which generally follows acts of unreasonable violence, more than they lost. The Greek department of the mission seminary at Pera, remains in nearly the same state as last year.

The Greeks of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot in the world. The strong tendency among them to infidelity, is probably a revulsion of feeling and opinion from the extreme of bigoted superstition with nothing to give it the right direction. As a body, they are said to be more accessible than any other class of people in the metropolis. There are also thousands of Frank Greeks at Constantinople, generally from liberated Greece, who own no allegiance either to sultan, or patriarch, and enjoy a degree of independence superior even to that enjoyed in their own country.

There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart, the result of divine influence, which is found among the Armenians. Hence but few instances of spiritual renovation have been seen among them, and we are yet constrained to labor chiefly in the hope of blessings to come. Perhaps the whole is to be referred to the deficiency of appropriate means, none of our present missionaries there being conversant with the modern language of the Greeks. It is probable that a missionary acquainted with that language will soon be transferred to this post by the Committee from one of the other stations in the Levant.

The work of God among the *Armenians*, which was mentioned in the last Report, continues with increasing interest. There has been opposition, and there are indications of more to come. But hitherto an overruling Providence has made it work for good. Early in the present year, the vakeel, a sort of prime minister of the patriarch, resolved upon breaking up our seminary for Armenian youth, and the mission thinking it advisable to yield the point, he easily succeeded. It entered into his plans, at the same time, to destroy the reputation and influence of Hohannes, who had been the principal of this seminary, and of Sennekerim, his pious friend, now in the United States. Meanwhile the suspension of the institution created much feeling among the Armenians of the city, with many of whom it was an unpopular measure; and it pleased the Lord to incline the heart of an opulent and munificent banker, who had undertaken to re-organize and enlarge an Armenian school of 400 pupils at Has Koy, to place Hohannes at the head of it. In this latter step he was resisted by the vakeel, and by some of the chief men in the nation; but his resolution and influence were such, notwithstanding his bold avowal that his views and feelings on religious subjects were the same as those of Hohannes, that the national

synod sanctioned the appointment of Hohannes, and that, too, without imposing any restrictions upon him. The pious priest, also, who had previous charge of the school, and who had been active in placing Hohannes at the head of it, remained in connection with it as a subordinate teacher. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended 5,000 dollars in getting the school into operation, and will be at no small annual expense for teachers, etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian seminary, and reared up one more extended, more efficient, and equally evangelical; and at the same time has relieved the Board of not a small item of expenditure.

So strong an impulse on the subject of education have the Armenian people received, that they are erecting a building for a college at Scutari, containing more than one hundred and twenty rooms.

What is more than all this, the work of spiritual renovation is making manifest progress among this people. It is not time to make use of numbers in our statements on this subject; but it is certain that the gospel is producing there its legitimate effects. It is bringing men to Christ and salvation. "It is not," says one who has been an eye witness from the beginning,—“as alas! has frequently been the case in this country, and especially among the Greeks,—it is not leading men to infidelity, but teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. In other words, the people are not converting it into a prison, but they are using it as the power of God unto salvation, as the only remedy for their perishing souls. We find, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the Holy Spirit. And we have begun to pray, I hope with more faith and fervency, that not one word may be lost, that not one word may be returned void; but that every portion of it, however small, and in whatever manner conveyed to the mind, may accomplish its purpose.”

A few historical facts may properly be introduced in this connection, as deserving the particular attention of the Board. The object of the missionaries at Constantinople has not been to demolish the ancient Armenian church, that they might build up another with the materials on some plan of their own. It has not been to introduce any one of the sects of Christendom. It has not been to change the nature of its ecclesiastical government. Nor has it been to induce the members of that church to become otherwise than orientals in their manners and customs. Nor has it been to assume the office and duties of pastors or bishops in that church, as they would of churches they might gather among the heathen. Nor have they re-

garded themselves exactly in the character of reformers, and have not felt bound to lift up their voices against all the outward and visible corruptions and abuses in the rites and customs of these churches. They have rather aimed to raise up reformers among the Armenians themselves. They have rather been advisers and helpers of the several pastors of the flocks. They have been instructors of all such as were willing to hear them, and especially of such as were persuaded, through the grace of God, to "ask for the old paths where is the good way," and "to build up the old waste places," and "raise up the foundations of many generations." Instead of spending their strength upon *effects*, they have gone immediately to the *causes*. Instead of stopping at the corrupt streams, they have gone at once to the corrupt fountains; and there they have built their tabernacles, and taken up their abodes, and continually cast in the salt of purifying grace.

And there is much to countenance the opinion, that they have acted wisely in all this. What the members of the oriental churches regard as religion, consists wholly in externals. Their only idea of pure and undefiled religion, is the careful observance of rites and forms received by tradition from the elders. They "strain at a gnat, and swallow a camel." That sanctity which we attach to the graces of a holy spirit, stands connected in their minds only with religious ceremonials. There are many of their members who doubtless would die at the stake rather than break a fast, who at the same time would openly violate all the commands of the decalogue. For this there is an adequate cause, and that is the general absence of the religion of the heart. If the object of the missionary in going among them be to provoke controversy, to excite the wrath of the people against him, to prevent a hearing of his message, to be cast out and perhaps killed as an alien come in for no other purpose than to destroy their religion; and if he would effect all this before he had learned their language, and made his character understood by any body;—then he could not more effectually accomplish his object, than by beginning with directly attacking their rites, ceremonies, and superstitions. The brethren of this mission have supposed that these were not what they, as foreigners and strangers, could attack to the best advantage. They have aimed rather at internal, than external changes. For this purpose they have kept to the great fundamental doctrines and duties of the gospel, and these they have invariably drawn directly from the Holy Scriptures. These have been the burden of their prophecy. These they have endeavored to hold up continually with the greatest possible clearness. The people have seen them flowing out from the Scriptures, as a stream from its fountain. Thus the understandings of not a few have been opened, and the grace of God, who will not suffer his unadulterated word to fall to the ground, has opened the hearts of at least a little company of choice ones among the people to perceive and embrace

the truth. Controversies have indeed arisen as the consequence of this breaking in of light, but they have been among the people themselves, and not between them and the missionaries; and hence the results of these controversies, in the opinion of the missionaries, have been wholly different from what they otherwise would have been, and indeed auspicious to the cause of truth.

Such are the historical facts. The case is one of much practical importance, and one which, if no violent inroads are made upon the present system of operations in the Armenian church, promises to be fairly tested by experience.

The papal church differs essentially from the oriental churches, but the points of difference need not here be mentioned. The following striking passage in the journal of the mission, relates to the *Armenian Catholics* at Constantinople.

"We do not know that the Armenian Catholics have ever bought any books from us; and we can think of no other reason for this prohibition, than that, in the true spirit of popery, they wish to interdict the Scriptures wholly from the common people. They have their own bookstore here, where the Bible is sold among other books; and they would by no means like to have it understood among the Armenians, that they refuse the Bible to the members of their church. But in the first place, their Bible is in the ancient Armenian, which is not understood by the common people; and secondly, if they have the sole right to sell Bibles, and the sole superintendence of this department, we may be sure they will be very careful to see into whose hands this (in their view) dangerous book comes; and the common people will not be likely to fare much better in this respect under popish influence here, than they do under the same influence in other places. There is a remarkable unity in the character and designs of popery, wherever it is found, in all climates, and under all governments; varied only a little externally, to answer particular ends; so that it seems as if all its members, though scattered abroad through the earth, are united together in one great body, actuated by one spirit, and that, (we do most fully believe,) the very spirit of the great enemy of God and man. This great body, thus wonderfully constructed and held together seems to be the master-piece of all his works. But when he is chained, as he is now beginning to be, the vital principle will be taken away, the uniting spirit will be too feeble to keep the members together, and the body will be dissolved, and become an easy prey to numerous and powerful enemies, none of which is half so powerful as the truth itself."

The state of things among the *Jews* is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are found to be less bigoted and more intelligent than the Spanish Jews; but they are more careless on the subject of religion, and gain and vain glory are their two besetting sins. On the great day of atonement, they allowed Marcussohn, the baptised German Jew mentioned in the last Report, to address them at considerable length in their synagogue on the christian religion—the ruler of the synagogue having first given him a chair in the elevated enclosure, where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in Hebrew and Hebrew-Spanish was completed at Constantinople while Mr. Schauffler was absent at

Odessa, under the superintendence of Mr. Farman, missionary to the Jews from the London Jews Society.

The conduct of Arakal has not been satisfactory, and he is no longer employed by the mission.

Mr. Schauffler's visit of some months during last year, to his relatives and friends in Odessa, and his labors there, resulted, through divine mercy, in a revival of religion among the German population, and was not without good effects upon the demoralized Jewish people of that city.

WESTERN ASIA.

MISSION TO ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.—Three native helpers.

SCIO.—Samuel R. Houston and George W. Leyburn, *Missionaries*, and their wives.—One native helper.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

Out Station.—Philandar.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 1 out station; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total, 22.)

SMYRNA.—No report has been received of the printing at this station since June of last year. Among the publications is a singularly neat Christian Almanac in the Armenian language. The books issued from the depository during the year 1836, were as follows:

<i>Greek.</i>	<i>Copies.</i>	<i>Pages.</i>
Alphabetarion, - - - - -	3,400	408,000
Grammar, - - - - -	1,120	120,960
Geography, - - - - -	820	242,720
Reader, - - - - -	350	54,600
Child's Assistant, - - - - -	220	13,200
Life of Abraham, - - - - -	1,470	57,800
Life of Moses, - - - - -	400	16,000
Life of Joseph, - - - - -	450	27,000
Life of Esther, - - - - -	1,550	31,000
Life of Samuel, - - - - -	2,230	53,520
Life of David, - - - - -	1,780	113,920
Lives of Elijah and Elisha, - - - - -	1,120	44,300
Life of Daniel, - - - - -	155	5,580
Life of Paul, - - - - -	150	12,620
Extracts from the Old Testament, - - - - -	1,100	105,600
Extracts from the New Testament, - - - - -	650	31,200
Extracts from the Acts, - - - - -	812	48,720
Scripture Help, - - - - -	444	21,312
Evidences of Christianity, (Porteus's) - - - - -	200	9,200
The way to be Saved, - - - - -	300	3,600

The nature of Faith,	-	-	-	200	5,600
Inspiration of the Scriptures,	-	-	-	200	5,600
The Seven Churches,	-	-	-	200	9,600
Genuineness of the New and Old Testaments,	-	-	-	350	33,600
Bible above all Price,	-	-	-	100	1,600
Address to Sailors,	-	-	-	200	4,000
Young Cottager,	-	-	-	220	12,320
Little Henry and his Bearer,	-	-	-	100	4,800
Arithmetic,	-	-	-	1,000	48,000
Scriptural Teacher,	-	-	-	200	23,020
Answer to Greek Committee,	-	-	-	1,580	50,560
Little Philosopher,	-	-	-	200	14,400
History of England,	-	-	-	350	29,200
History of France,	-	-	-	100	600
History of Rome,	-	-	-	350	23,600
History of Greece,	-	-	-	860	116,960
History of the Sandwich Islands,	-	-	-	150	12,600
The Decalogue,	-	-	-	600	9,600
				<hr/>	<hr/>
				25,618	1,832,592

Armenian.

Spelling-Book,	-	-	-	-	1,500	72,000
Grammar,	-	-	-	-	70	7,340
Almanack,	-	-	-	-	380	13,680
				<hr/>	<hr/>	
				1,950	93,520	

Making a total of 27,568 books, and 1,926,112 pages.

Mr. Hallock has commenced cutting punches for a new and complete fount of Arabic type for the mission press at Beyroot, corresponding to beautiful models in the written character obtained by Mr. Smith at Constantinople.

All the schools for Greek children and youth, except one, had been broken up by the Greeks, and were not resumed at the latest date. "Perhaps it is the design of Providence," says a missionary connected with another station, "that missionaries in the Levant should devote a greater proportion of their attention to the *adult* population. They have given such an impulse to education, that the Greeks now *will* have schools for their children; and though these may at first be vastly inferior to those established and superintended by ourselves, yet they will be worth something; and this branch of our labors will go on at some rate, even though we should never do anything more to promote the object. The good, therefore, which has been done by your missionaries, is incalculable. Oh that we could now give as great an impulse to the people in some other respect. Well, let us try; where there is a *heart* to do good, there is seldom wanting a *way*."

Mr. Adger opened a school for Armenian girls of 40 scholars, under the tuition of an enlightened ecclesiastic of that nation. An appeal to the pride of the people, by one unfriendly to the mission, led to the direction and the expense of this school being assumed by

the Armenians themselves. They refunded all the expense Mr. Adger had incurred on account of it.

Mr. Adger is very usefully employed, in connection with his assistant, in revising a version of the New Testament in modern Armenian, made some time since by an Armenian who had spent so much of his life in Paris as to lose in some degree his familiarity with the language as spoken in Constantinople his native city. It was made from the ancient Armenian version, which Mr. Adger regards as scarcely inferior to our own excellent English translation, with the exception of some interpolations. It is believed to have been made as early as the fifth century, and by a number of intelligent Armenians, who spent seven years in Greece and at Alexandria preparing for the translation. This work is deemed so important, that Mr. Adger has suspended for a time his labors on the Old Testament.

The mission has lately begun to issue a periodical in modern Greek, entitled the Repository of Useful Knowledge, which is received with favor by Greek subscribers.

Scio.—Mr. Leyburn and his wife sailed from Boston in the brig *Banian* on the 7th of January, and arrived at Smyrna on the 24th of March, having touched at Malta and Syra on their way. Soon after this Messrs. Houston and Leyburn, at the recommendation of their brethren, proceeded on a tour of observation to Mane, or the ancient Sparta, in the Peleponnesus, to see if a station ought not to be formed there, agreeably to the repeated and earnest solicitations of Petrom Bey.

The three schools in Scio contain 130 scholars. Perhaps the late adverse movements among the Greeks may teach the inexpediency of attempting to form a seminary any where on a large scale, for educating native Greek helpers. At any rate it has become doubtful whether Scio be the best place for such an institution. And if not, it may be found desirable to relinquish that station. Indeed, for various reasons and in view of causes beyond the control of missionary societies, the Committee feel themselves impelled to pass by the islands of the Levant, in great measure, for the present, and as far as possible concentrate their efforts upon the main lands. It is the opinion of professor Bambas, that the more intelligent part of the population of Scio, which fled from it into Greece at the time of the massacre, will not re-settle upon their native island.

Broosa.—Experience shows that the ecclesiastical powers, every where in Turkey have great authority and influence over the people of their respective communities. This has been demonstrated at Broosa, in respect both to the Armenian and Greek sects. The schools connected with the station have been suppressed; a consider-

able number of the books distributed, including the Scriptures, have been consumed in the flames; and no small amount of odium has been cast upon the excellent missionaries. It is no more than justice, however, to the Armenians to say, that the books were burned by the Greeks. And, without exception, they were books which the most intelligent, serious, and candid among the Greeks would cordially approve, and had repeatedly approved. Even the patriarch had given his sanction to many of them. Nothing, however, is more unwise than mere hatred or wrath; nothing less skilful in selecting its means; nothing so likely to do prejudice to the cause it seeks to promote. The flames which consumed those books made known their existence to the whole people, and awakened curiosity concerning them; and it has since appeared that some at least were led to examine them by the order for their destruction, and that not a few books were preserved, and were valued the more on account of the risk incurred by their preservation.

Meanwhile the brethren are making progress in knowledge of the languages, manners, opinions, prejudices, and habits of the people, and their own views, feelings, and manner of life are becoming more known, notwithstanding the slanderous reports which fill the community. These slanders are nothing in comparison with what the apostles and first Christians had to contend with; and though they may induce many to stand aloof for a season, they have the useful effect of keeping the eyes of people upon the conduct of the missionaries.

In October the brethren Schneider and Powers visited Kutaieh, a city of considerable note three days journey southeasterly from Broosa, situated in the country anciently called Phrygia. They estimate the population at 60,000; all, except 5,000, Mussulmans. The journey had the effect to strengthen their opinions in favor of occasional itinerant missions into the interior of Asia Minor.

An extract of a letter from Mr. Homes, written after a visit of some weeks at Broosa, will give a view of the Mussulman population of that city, estimated at 80,000, or four-fifths of the whole.

“It will take yet many years to induce at Broosa the same inclination towards European ideas, that is to be found at Constantinople. It is but a caricature of the reforms attempted by the sultan that is to be found at the former city. No school for Mussulmans exists there on a better footing than it was a hundred years since. In fact those same far famed colleges of Broosa, once frequented by so many thousand students, are now many of them in ruins. The general diminution of the religious zeal of the Mussulmans is evinced by the insulated minarets that elevate their heads from gardens and fields where was once a mosk, and the delapidated state of many of the mosks. Franks, although few in number, are treated with much respect, and have more liberty than at Constantinople. The reason may be that the Mussulmans of Broosa know not exactly what are the rights and privileges of Franks, and fear to infringe treaties; and again, their bigotry has not been as much excited and exasperated by violations on the part of the Franks.”

TREBIZOND.—Mr. and Mrs. Jackson arrived at Trebizond on the 1st of August, 1836. Just before this time, Mr. Johnston had

made a visit to Tripoli, a trading town westward of Trebizond, and at no great distance from it. Soon after, he made a much longer tour, accompanied by Mr. Sennekerim, the Armenian referred to in a former part of this Report, who had come from Constantinople for the purpose. They proceeded by water as far as Samsoon; thence through Tcharchambah, Ooneieh, Amasia, Tokat, Sivas, Erzen-gan, and Erzeroom. The visit to Tokat was rendered peculiarly interesting by the character of the Armenian bishop of the place, as well as by the grave of Henry Martyn. It would seem as if the prayers offered up by that devoted servant of God, in his last earthly hours, for the benighted around him, were come into remembrance. The mind of this bishop had been led, without any intercourse with missionaries, into similar trains of reflection and feeling to those in the minds of some of his countrymen at Constantinople. The Committee would commend him, and the cause of evangelical light and religion at Tokat, to the prayers of all saints.

The Armenians are returning again to Erzeroom, and a British consul has been established there. Mr. Johnston recommends that a station be formed there, with reference to a considerable population within and near the city, and as a connecting link between Trebizond and the Persian missions.

A long and most disingenuous encyclical letter from the Greek patriarch at Constantinople, had done much to prejudice the people against the operation of the mission here, as well as elsewhere.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, and Story Hebard, *Missionaries*; Mrs. Thomson, Mrs. Hebard, and Mrs. Dodge, widow of Doct. Dodge.—One native helper.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries*; Mrs. Whiting, and Miss Tilden, *Teacher*.

LARNICA, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, *Missionary*, and wife.

(3 stations; 9 missionaries, 8 female assistant missionaries, and 2 native helpers;—total, 19.)

BEYROOT AND JERUSALEM.—Miss Williams was united in marriage to Mr. Hebard on the 6th of October. Mrs. Smith, to the great loss of the mission and indeed of the cause generally, has been removed to other labors in a better world. On her way to Smyrna with her husband, for the benefit of her health, the vessel was wrecked on the coast of Caramania. The sufferings to which she was consequently exposed hastened her decline, and she slept in Jesus, at Smyrna, near the close of September, rejoicing that she had

been accounted worthy to labor and suffer as a missionary of the Lord Jesus. She was a woman possessing rare excellence of character.

In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus, in the year 1834, which he had not found time to prepare for the press. Mr. Smith lost, also, the models of Arabic letters he had procured for the cutting of a new fount of type in that language. These, however, he was able afterwards more than to replace at Constantinople. He there prepared about 200 models, and succeeded in so shaping them that punches formed from them can make not far from a thousand matrices and letters, and a fount be secured embracing nearly every variety. These models he placed in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. Mr. Smith returned to Syria about the first of March. Meanwhile the fount of Arabic type, already in possession, had been made available to a considerable extent by the addition of thirty new letters, by a Jewish type founder in Safet; and a new fount of smaller letters, adapted to notes, had been received from Paris. Neither of the founts are large enough to admit of two forms being set up at once, and the mission is greatly in need of a missionary printer. The printing during the year 1836, all in Arabic, was as follows :

	<i>Pages.</i>	<i>Copies.</i>	<i>Pages.</i>
Hymn Book, - -	24	200	4,800
Watts's Catechism, -	16	1,000	16,000
Elements of Arabic Grammar, 168		1,000	168,000
Dairyman's Daughter, -	96	2,000	192,000
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Total, - -	304	4,200	380,800

From the lithographic press 200 copies of the Arabic alphabet were struck off for the schools. Chrysostom on reading the Holy Scriptures, translated from the Greek, has since been printed in an edition of 2,000 copies, pp. 165.

The absence from the mission, first of Mr. Bird, and then of Mr. Smith, greatly reduced the amount of Arabic preaching. Some of the regular attendants at Beyroot are thought to be truly pious, nor are they the only persons benefited. The brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement against missionary operations among the Greeks, already spoken of repeatedly, extended all over Syria, and was for a time violent at Beyroot, but was directed almost exclusively against the schools. The parents were threatened with excommunication if they did not withdraw their children, and extraordinary efforts were made, with some success, to collect funds for the support of a large school in the bishop's church. The mission was of course willing that the Greeks should take this work into their own hands. No

essential part of the work of the mission was stopped by the opposition, and in consequence of it there was probably more preaching and more itinerant labor. The seminary and the female school at Beyroot were not seriously affected. The former is in charge of Mr. Hebard, and contains ten boarding scholars and a number of day scholars. The latter is taught by Mrs. Dodge and Mrs. Hebard, and has about forty pupils. Two or three of the common schools have outlived the storm ; and as the people discover that the priests are not seriously desiring to educate their children, they look again to the mission for a blessing which they more and more know how to value. At Jerusalem, the interesting school composed chiefly of Mohamedan girls, mentioned in the last Report, contains about thirty pupils. It is under the instruction of Mrs. Whiting and Miss Tilden. It is decidedly a christian school. The other labors and encouragements in this city are the same as in former years.

Mount Lebanon continues to furnish an inviting field for missionary labors, notwithstanding the despotic power and determined opposition of the Maronite patriarch. Whatever may be said of the severity of Egyptian rule, it appears to favor liberty of conscience. Mr. Thomson had very gratifying experience of this while at Brumannah on the mountain last year.

The mission has renewed its request for missionaries to occupy Damascus, Aleppo, Tripoli, and Ladakia. The services of two physicians are also much needed.

A part of Syria was shaken terribly by an earthquake on the first day of the present year, and Safet and Tiberias, with many of the neighboring villages, were totally destroyed. The greater part of the inhabitants of Safet, owing to its peculiar construction on the steep side of a mountain, were crushed beneath the falling houses.

CYPRUS.—Mr. and Mrs. Ladd arrived in Cyprus on the 28th of October.

The fact that the archbishop of this island is independant of the patriarch of Constantinople, is probably the reason why the encyclical letter against protestant missions, which is known to have been received by him in August of last year, produced no decided hostility. At all events, through the mercy of Him who ruleth among the children of men, the storm passed over Cyprus with little effect. This field strongly interests the feelings of the missionaries laboring in it. The study of the Greek language has of course been their chief business hitherto, but they have been enabled to awaken no little interest among the people on the subject of education. Their Lancasterian school at Larnica numbers seventy-one pupils ; and they have established a school of a higher description at Larnica for educating teachers, containing, in its second month, fourteen scholars. One half the pupils in the school at Scala, are females. How much need there is for schools, and indeed how indispensable they are if

we are to make much use of the printed word of God, is strikingly exhibited in a passage from a letter of Mr. Thompson. He says, "I visited twenty-three villages, besides Limasol, and gained satisfactory information concerning thirteen more, making thirty-six in all. These comprise but a part of the numerous villages situated among the mountains between Larnica and Limasol. The whole number of families in these villages is 1,071, and the population 5,355. Of these people only sixty-seven, besides the priests, can read at all, and these but indifferently well. Indeed, I observed the priests to stagger considerably in their efforts to understand, as well as read, the modern Greek."—Among the causes of this low state of education, he mentions the burdensome taxes demanded by the civil and ecclesiastical rulers of the islands; and the want of properly qualified teachers, and the entire destitution of suitable books. Boys are taxed at twelve or fourteen years of age, and, as the inhabitants are generally poor, they feel constrained to employ their sons on their farms, or in their oil-mills, or wine presses. It is thought that infant school instruction in the hands of females initiated into the business, would meet the circumstances of the people. The females are exempted from taxation; and perhaps, if books and apparatus were furnished from some other quarter, they might obtain a competent support by teaching infant schools.

MISSION TO THE NESTORIANS.

OOROOMIAH.—Justin Perkins, and Albert L. Holladay, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; and their wives.—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total, 9.)

Messrs. Holladay and Stocking and their wives sailed from Boston in the brig *Banian*, on the 7th of January. In April they were on their way from Constantinople to Trebizond. The Committee were not able to obtain a printer, but sent a press with this reinforcement; and a fount of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London through the kind agency of the Rev. Joseph Jowett, editorial superintendent of the British and foreign Bible Society's publications. It is much to be regretted that pious and competent printers are so difficult to be found for the service of Christ in the benighted parts of the world.

The same tide of prosperity, as in the beginning, has continued to bless this mission; excepting that all the members suffered from a fever which prevailed at Ooroomiah in the summer of last year, nor had they wholly escaped the influence of it late in the autumn. Doct. Grant's labors among the sick had become very arduous, as they resorted to him from all quarters. He had performed the ope-

ration for cataract more than fifty times, and some who come quite blind returned seeing. One was a Kurdish chief, from the banks of the Tigris. He has thus acquired a great celebrity in a country where every person afflicted with this complaint has been considered as doomed to hopeless blindness.

The mission was commenced in November 1835. On the 17th of January following, Mr. Perkins makes mention of the opening of a Lancasterian school, with special reference to the rearing up of teachers and other native helpers.

"Our school room, fitted up in the Lancasterian style, is an object of great curiosity. Multitudes both of Mussulmans and Nestorians, throng in to inspect it. It is the first and only Lancasterian school-room in central Asia. May it prove the harbinger of many thousands."

"18. To-day our school commenced, and seven boys and young men from the city attend."

"19. Seventeen scholars from abroad joined our school, among them are three deacons and one priest. They all lodge in a room in one of our houses. With the scholars from the city they make a very respectable school."

Priest Abraham, who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors of classes; but Mr. Perkins devotes much time to it. This school contained forty-four boarding scholars at the close of the year 1836. There were then, also, three free-schools, containing ninety-three pupils, eight of whom were females.

In October, the princes Karaman Merza and Melik Kassan Meerza visited Ooroomiah. The former is own brother of the king of Persia, and at the head of the province of Aderbijan. On account of the absence of Mr. Perkins, the members of the school were then dispersed in their several villages; but the princes requested that they might be assembled, and that Melik Kassan might have permission to visit the school. The request was of course complied with; and afterwards Doct. Grant called upon the other prince, taking with him, at the request of the prince, two students in English, Mar Yohanna, the Nestorian bishop, and Asad Uollah, a young Persian meerza. The next morning the prince sent a firman, commending the labors of the missionaries and promising them his protection.

A few weeks after, while Mr. Perkins and his associates were on an excursion among the villages of the Nestorians, an assault was made upon them by some rude drunken Mohamedans, but without any previous malice, and their lives were endangered, though no serious injury was sustained. The report of this violence soon reaching the ears of the governor of Ooroomiah, he immediately arrested and severely punished the principal offenders.

The influence of the numerous fasts and feasts of the Nestorians upon temperance, industry, and the schools, is seen in the following extracts from Mr. Perkins's journal.

"Feb. 1. To-day the fast of Jonah, as the Nestorians call it, commenced. This is an annual fast of three days, and is kept in commemoration of Jonah's being swallowed by the whale. Most of each day is occupied in saying prayers at their churches. During their fasts the Nestorians abstain from animal food, but not for a single day from food altogether. Each fast is anticipated and followed by a *byram*, or festival, to make up for the self-denial in not eating during the fast, which is a season of the most disgusting dissipation. Thus the whole time is cut up into fasts and feasts, into partial abstinence and brutal indulgence; and scarcely a single week remains, during the whole year, undisturbed by senseless mummery, or noisy revelling. The people proclaim, with the greatest self-complacency, the number and length of their fasts, and seem to think themselves very religious, from the fact that about one half of the year is included in their seasons of partial abstinence. I know not what more artful contrivance Satan could have invented as a substitute for the pure religion of the gospel, than he has furnished in the fasts of these oriental churches. By common consent, it is lawful and proper among the Nestorians to labor during their fasts. The only difference between these and other times is abstinence from animal food. No matter how richly their vegetable dishes are served up. The palatable preparation of fast dishes is in fact quite a science among them. During their festivals, it is regarded as highly improper to labor. The whole time must be devoted to eating, and drinking, and carousal. According to priest Abraham's explanation of the subject, the Nestorians do not regard their festivals as holy time, in the same sense in which they regard the Sabbath; but *fute* is always determined against those who labor on such days; so that their secular undertakings will universally be thwarted, and not improbably some signal calamity will also visit the offender. Happily our school is not much interrupted on those days of festivity. The most skilful hair-splitters among the Nestorians see nothing in reading or in arithmetic, which savors so much of secular labor as to constitute sin, or incur danger. But wo to the boy, or man, who takes his pen to write during these festivals! Writing would be labor."

In the public worship of the Nestorians, there is great room for reformation. It now consists merely in chanting the Scriptures and their prayers in ancient Syriac, a language which few of the priests and none of the people understand. This fact imparts no small degree of interest to the following extracts from Mr. Perkins's journal in the early part of the last year.

"Jun. 23. The scholars requested permission to attend our English worship, which was granted. Though they know nothing of our language, they listened with much interest. It is exceedingly gratifying, in this distant land, to have so many present at our worship. Mar Yohanna took his seat by my side in our little desk. He now understands enough of English to be much interested and profited by attending our religious meetings. This afternoon we held our Bible class exercise in the school-room. Most of the scholars were present. We conducted the services in the Nestorian language. The scholars read each a verse, which Mar Yohanna expounded, occupying all the time, with the exception of the very few suggestions which I found it proper to add to his very appropriate and impressive remarks.

Mar Yohanna is a natural orator, though little accustomed to preaching; and the size of his audience, thirty in number, and the interest of the undertaking seemed to inspire him to-day, and rendered him quite eloquent.

31. Mar Joseph, the bishop resident at the village of Adah, passes the Sabbath with Mar Yohanna. He attended our English worship this morning. I had thus a Nestorian bishop at each elbow, in the pulpit, while preaching. Our Bible exercise in the Nestorian language this afternoon was extremely interesting. Mar Yohanna's remarks were again intelligent and impressive. Mar Joseph listened with deep attention. A priest from his village was also present. At this exercise we have a constantly increasing congregation. Last Sabbath Mar Yohanna repeated at the commencement of the services a short prayer which I had prepared for the daily use of the school. To-day he asked me if he should again repeat that prayer. I told him that perhaps he would prefer to make a short extemporaneous prayer. "No," said he, "I cannot pray from my heart, so well as that prayer is written." So he again repeated the school prayer. At the close of the meeting I requested Mar Yohanna to invite Mar Joseph to add a few remarks. He did so, but Mar Joseph declined, being, as Mar Yohanna whispered to me in English, ashamed to preach extemporaneously. Mar Yohanna's meaning was,

that the other bishop was too diffident to preach in that manner. Mar Joseph expresses himself extremely interested in the exercise, and said that he greatly rejoiced to see such a commencement of preaching the gospel among the Nestorians.

7. In the absence of Mar Yohanna, priest John conducted our Nestorian service. He gave in his own language the substance of my remarks on the passage last evening. The scholars were very attentive, and the priests appeared solemn and deeply interested in the subject. Such preaching is quite new to the Nestorians. May it become the power of God to their salvation.

10. We this evening revised the beautiful evening hymn, "The day is past and gone," etc., which, with the assistance of priest Abraham, I recently translated into the Nestorian language for the use of the school. The priests seemed quite enraptured with it, and could scarcely cease singing it in the tune Pleyel's Hymn, to which I adapted the translation. The Syriac language quite eclipses the English in the softness and sweetness of its sounds.

11. This evening the scholars, who had obtained a copy of the evening hymn, sung it of their own accord two or three hours in their own room. Their style of singing it is, to be sure, quite rude; but it is most gratifying to witness their efforts to learn.

13. We studied the parable of the Wheat and the Tares, and the parables following, as our Bible lesson for tomorrow. The priests were again deeply interested. They are remarkably docile, and receive my explanations of Scripture, though their heads were long since filled with their own mystic interpretations. The same childish expositions of the parables of our Lord, which were introduced in the first centuries, and have since been so often repeated in the other oriental churches, still exist in all their youthful vigor among the Nestorians. These must be gradually removed, and their place supplied by the simple truths of the gospel.

14. Priest John being unwell, priest Abraham conducted the Nestorian meeting. Our school-room was quite full, and the solemnity and apparent interest most encouraging. The priest was very correct in giving the same exposition which I gave in our private exercise last evening, with a single exception. On the parable of the leaven, forgetting himself for a moment, he introduced his old exposition, according to which every sentence and every word must have a particular figurative application. "Why," said he, "did the woman hide the leaven in three measures of meal? I will tell you why; it was because Noah had three sons, from whom the whole world was peopled. The meal is the world; and the three measures are three races of men." It is such puerile theology, rather than those grosser perversions of the Bible which savor of blasphemy, that we have to root out from the minds of the Nestorian clergy. In the evening we invited all the scholars to our room, to sing their evening hymn. The season was delightful."

Another passage from the same journal notes the commencement of a work of great importance.

"Feb. 15, 1836. To-day we commenced the great work of translating the Bible into the Nestorian language. Oh how unworthy are we for so important and glorious an undertaking! May the Lord prosper this, his own work, in our feeble hands. Happily the entire Scriptures exist in the ancient Syriac, the book language of the Nestorians; though in the Jacobite character. But this ancient language is not understood by the people; and the Jacobite character is detested, and but very imperfectly understood by the ecclesiastics, who readily read the ancient Syriac in their own character. A translation of the Bible into the modern language, therefore, and an edition of the ancient Syriac Scriptures in the Nestorian character, are both in the highest degree desirable."

From a Kurdish pasha, brother to the Kurdish chief already mentioned, who was also at Ooroomiah on a visit, Doct. Grant obtained the following information concerning the Nestorians dwelling among the mountains. The pasha's residence is at Amadiéh, situated northeasterly from Jolemerk.

"The Nestorians belonging to the patriarch, Mar Shimon, he says, inhabit a strong mountainous district, extending from Jolemerk nearly to Amadiéh, a distance of four days journey. They are a bold, hardy people, and have always maintained their independence, never paying tribute to any other government. The Ravendoose Kurds, after having subjected all the surrounding country, attempted in vain to conquer these

hardy sons of the mountains. They have their dwellings literally among the rocks, which present an almost insuperable barrier to any invasion; and it is said they are always prepared to encounter their enemies. The pasha says he has always maintained a friendly relation with these Nestorians, and whenever he has invited any of them to his court, has always dismissed them with presents. He has a very high respect for them. In regard to their numbers he is not confident, but estimates the number of villages belonging to them and the papal Nestorians at twelve thousand. If this is not greatly an over estimate, it must include the numerous small collections of houses scattered among the rocks, which, it is said, rarely admit of room for half a dozen in a place. The Roman Catholic missionaries in that region conformed to the customs of the country so far as to wear long beards, and to a considerable extent, at least, oriental costume. Several of them formerly resided at Amadiéh, where they gained the attachment of the people by administering medicine to the sick."

The brethren are strongly persuaded of the importance of visiting the patriarch at Jolemerk as soon as may be, and they have resolved to undertake the somewhat perilous journey as soon as their expected associates arrive. A younger brother of the patriarch spent some weeks in the mission family. By him, in March 1836, Mr. Perkins wrote to the patriarch, informing him of their intention to make him a visit; and in May they received an answer written in the most friendly manner. At the close of the year they received another letter from the patriarch, conceived in the same spirit. The Committee look with great interest to the day when a branch of this mission shall exist among the independent Nestorians. Among these fierce mountaineers the life of the missionaries might be in some peril, but sanctified by grace, they would make excellent soldiers of the cross.

The notices of this mission will close with an extract from one of the joint communications from the mission. It states the objects proposed to be accomplished, and the means in use for the purpose.

"We fully agree with you on the importance of directing our attention and efforts to the Nestorians, with a view to raise the whole mass. We never forget that we are missionaries to the Nestorians. It is a matter of joy and thankfulness to us that we are such. So incomparably more encouraging is the prospect of usefulness among this people, than among any other we have seen in Persia. The means we are using to affect the mass of the Nestorians, are the daily instruction of the seven ecclesiastics in our families; familiar intercourse with the members of the teacher's seminary, on our premises, (about fifty in number,) and their frequent religious instruction; the free circulation of the Scriptures; the establishment of schools in the villages as fast as practicable; and visiting among the people to the full extent to which our time will allow. We hope much for the almost sixty Nestorians collected on our premises. They come directly under our influence. Many of them are ecclesiastics; two are bishops whose word is law. They are from all parts of the province; and through them as arteries, we hope the influence of your missionaries will by and by reach every village, hamlet, and human habitation in the nation. The press, as you are aware, will give great facility and efficiency to our operations."

MISSION AMONG THE MOHAMEDANS OF PERSIA.

James L. Merrick, *Missionary*.

On the 6th of June 1836, Mr. Merrick took his departure from Tabreez, on his way to Teheran, the present metropolis of Persia. He was accompanied by Messrs Hoernle and Schneider, of the Basle Missionary Society, and they took Ooroomiah in their somewhat

circuitous route. They reached Teheran on the 24th. On the 4th of June, they commenced their journey to Ispahan, the capital of the Soofies and the grand seat of the Sheah faith. Arriving there in eleven days, they took lodgings in Joolpa, a suburb occupied chiefly by Armenians. Here they received applications from mollahs and people for Persian books, some dozens of which, chiefly the Psalms and Proverbs, were distributed. The matter was soon noised abroad in the city, with the additional report that the Franks had come to attack the Mohamedan religion. No small excitement arose, and some fanatics conspired to destroy these dangerous innovators. This coming to the governor's ears, he placed a guard of thirty soldiers around their dwelling. They had now been eleven days at Ispahan. Next day the Imam-e-Ioomah, or chief moostahid of Persia, attended by mollahs, soldiers and servants, paid them a visit, the object of which evidently was to discover their motives and plans. The German brethren told him truly that they had come to establish a school among the Armenians, and had no wish or design to dispute against the Mussulman religion. The Mohamedan doctors endeavored to draw the missionaries into controversy, but not succeeding they departed, apparently with favorable impressions; and the Imam-e-Ioomah assured them of his friendship and protection. It should be stated, that not a book had been given or sold to any Mussulman in the city, excepting some specimens presented to the governor, and excepting one copy of the Proverbs; nor had there been a word of controversy with any one, although they were daily beset by captious and provoked disputants.

After this they desired an interview with a famous and wealthy saint, Hadgee Seyed Mohamed Bakher, whose house is a sanctuary from the laws, and who is esteemed so much divine that the dust of his feet, mingled with water, is often administered to the sick. Intelligence of their wishes was brought to him while surrounded by mollahs and others deliberating what should be done in the impending danger. On the following day a messenger conducted them into his presence. Fifteen mollahs sat before them, and a crowd collected to witness the scene. The great man endeavored to bring them to the test of a fierce discussion, and persevered in his efforts to effect this object far beyond the bounds of civility. Had not these brethren remained firm in their purpose not to be drawn into controversy, which was no doubt wise in their circumstances, the excitement in the fanatical crowd might have proved fatal to them.

Mr. Merrick remained a fortnight at Ispahan, and then proceeded onwards towards Shiraz, his companions returning to Tabreez. Here, in the city where Martyn translated the New Testament into the language of Persia, Mr. Merrick found at least a safe resting place for the winter. His impressions concerning the Mohamedans of Persia as affording a present field for missionary operations, are by no means favorable. It is indeed a question worthy of con-

sideration, whether, under existing circumstances, missions directly and professedly to the Mohamedans, are not premature, and whether the most effectual method of publishing the gospel to that people is not by raising the oriental churches from their deep spiritual degradation. To the Mussulmans these churches are the representatives of the christian religion, and they are scattered over the countries of western Asia. The ignorance, idolatry, and scandalous lives of their members preach louder and more effectually against Christianity, than the united voices of all protestant missionaries in its favor. These churches are all accessible to us. Their moslem rulers are indifferent to our efforts, so long as we do not interfere directly with their own religious prejudices. With discretion on our part, they may be expected even to protect us against lawless violence from our false brethren of the christian name. Let the light and spirit of the gospel be restored to the numerous fragments of the Greek, Armenian, and Syrian churches, which are scattered over the east, and they will be so many cities set upon a hill that cannot be hid. Every movement, indeed, towards reform among the Mohamedans should of course be encouraged; but it is a question whether missions to them directly, in the present stage of our operations among the oriental churches, would not, on the whole, diminish the amount of our influence and usefulness.

SOUTHERN ASIA.

MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; George W. Hubbard, *Teacher*; Mrs. Webster, Mrs. Hubbard, and Miss Orpah Graves, *Teacher*.

ALIBAG.—Cyrus Stone, *Missionary*, and wife.—A. F. Fonceca, *native helper*.

AHMEDNUGGUR.—George W. Boggs, and Henry Ballantine, *Missionaries*; Amos Abbott, *Teacher*; and their wives.—Dajeeba, *native helper*.

MALCOLM PAITH.—Allen Graves, *Missionary*, and wife.

JALNA.—Sendol B. Munger, *Missionary*, and wife.

On a visit to this country.—Miss Cynthia Farrar, *Teacher*.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers,—total, 21.)

Sewajee, mentioned in the last Report as a native helper, died during the past year. Mrs. Sampson, with her two children, and Miss Farrar have returned to this country—the latter on a visit for the restoration of her health. Mr. Ramsay and Mr. and Mrs. Read have received, at their own request, an honorable dismissal from the service of the Board. Mr. Abbott appears to have recovered his health, and Mr. Stone has returned from Ceylon with health improved. Important changes, as will be perceived, have been made in the internal arrangements of the mission. The chief force is thrown, as it should be, more inland. Mr. Allen has the principal

editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag is in the Concan, the maritime portion of the Mahratta country, in the midst of the schools which have long been supported there. Jalna is in the dominions of the Nizam, 120 miles northwest of Ahmednuggur. It is not entirely certain that Mr. Munger's residence there as a missionary will be permitted. The fact can be known only by trial. The Nizam is a Mussulman. Malcolm Paith is on the Mahaburlish-war Hills, a part of the Ghauts, and is a temporary health-station. Mr. Graves could not probably live at either of the other stations. There he is able to prosecute his translations. Miss Graves takes charge of the female schools at Bombay.

The following table will show the amount of printing from Jan. 1st to Sept. 30th, 1836.

For the Mission :

	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No. pages.</i>
A spelling-book, - - -	3,000	24	72,000
Summary of Scripture doctrines, -	1,000	59	59,000
do. with Questions, -	1,500	64	96,000
Pages 8 and 9 of Comp. of Bible, -	1,000	2	2,000
Childs Book of the Soul, - -	1,000	92	92,000
Maps of the World, Hindoostan, North America, South America, and the Solar System—lithographed, - - -	1,500	4	6,000

For American Bible Society :

Leviticus and Hebrews, - - -	1,300	126	163,000
Genesis, - - - -	1,500	137	205,500

For American Tract Society :

In Whom shall we Trust ? - - -	2,500	24	60,000
Relief to the Sin-burdened, - -	2,500	16	40,000
Moral Stories, - - - -	1,500	77	115,500
On Prayer, - - - -	2,500	18	45,000
First Book for Children, - - -	2,000	14	38,000
In Whom shall we Trust ?—Modh character, -	1,500	29	43,500
Great Inquiry—do. - - - -	1,500	23	34,500
do - - - -	1,500	16	24,000
Spelling-book—Modh character, - -	3,000	28	84,000
Compendium of Bible, - - -	2,000	60	120,000
Scripture Narratives, - - -	1,500	59	88,500
Prayers and Hymns, - - -	2,000	60	122,000

For Bombay Bible Society :

Genesis, - - - -	2,000	137	274,000
do. - - - -	1,500	137	205,500
Psalms, - - - -	1,000	247	247,000

For Church Missionary Society :

Book of Common Prayer—whole Liturgy, -	250	748	185,700
Morning and Evening Prayers and Psalms, -	1,700	321	545,700
Morning and Evening Prayers, with Gospels, -			
Epistles and Psalms, - - -	500	566	283,000

Total,	42,750	3,088	3,301,400
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Making 42,750 copies, 3,301,400 pages, in nine months; and 21,809,850 pages of Mahratta printing from the beginning. Six hundred copies of a tract in Portuguese, containing 58,200 pages, were printed for the Bombay Tract and Book Society. The printing in English, none of which was for the mission, amounted to 605,740 pages.

Mr. Webster has cut and cast a new and improved fount of the letters generally used in Mahratta printing. The language has two sets of characters. One is termed the *balbud*, and is the same with the Sanscrit. With few exceptions, written and printed Mahratta books are in this character. The other is called the *Modh* character; and being of a circular form and having numerous abbreviations, it is generally used in correspondence and business transactions, both commercial and political.

There is said to be less literature in the Mahratta language, than in some others of the modern languages of India. Most of the works of native origin are in poetry. They are generally translations from Sanscrit, and were made long ago. The works of native origin, whether in poetry or prose, contain nothing instructive, or useful. Within a few years past, several valuable works on history, science, and literature have been prepared and printed. Most of these are translations made by Europeans, assisted by natives in connection with the Bombay Native Education Society. Messrs. Molesworth and Candy, two English gentlemen qualified for the service, have compiled and published, at the expense of the government, two dictionaries of great merit;—one in Mahratta and English, a quarto of 1,200 pages; the other a still larger work in Mahratta alone. The same gentlemen have prepared a dictionary in English and Mahratta, in which they were also assisted by the liberal patronage of the government. A valuable grammar of the language was published, several years since, by the Rev. J. Stevenson, of the Scottish mission. The government assisted in carrying this work through the press. These helps, none of which were enjoyed by the early missionaries of the Board, will greatly facilitate the labors of future missionaries in acquiring the language.*

Mr. Allen returned to India with the understanding between himself and the Committee, that he should spend some years in itinerating among the Mahrattas. This he has done, much to their satisfaction; and now, as has been already intimated, he is stationed at Bombay, with special reference to translations and the press. Travelling is commonly done in the cool months, from November to March. Mr. Allen has not only performed his tours in these months, but often travelled a considerable part of July, August, September, and October, the three first of which are rainy, and the last unhealthy on account of the decay of vegetation. In the hot months

*See Appendix.

of April, May and June, travelling is nearly impossible ; and these he generally spent in Ahmudnuggur. He also devoted considerable time to making or revising translations in Mahratta for the press.

Near the close of the last year, Messrs. Stone and Munger visited Jalna, by direction of the mission, to see if a station should be formed there, and in February Mr. Munger was on his way with his family to commence a new station there.

The absence of Miss Farrar from Bombay, must necessarily have some unfavorable influence on the female boarding school at that station. The school for teaching the English language has been relinquished, at the suggestion of the Committee. The teaching of our language to the natives of a heathen country, where it is a necessary means of training them for helpers in the mission and is intended for that purpose, comes within the objects of the Board ; but as a general thing not otherwise.

No report has been received from the mission concerning the number and condition of the schools in the last year. At the close of 1835, as stated in the last Report, there were forty schools in the mission, containing 1,620 scholars. The number probably has not diminished.

At the last annual meeting of the mission in October, arrangements were made for increasing the efficiency of the mission in all the departments of labor, and such as in general meet the views and wishes of the Committee. But the reduction of the annual allowance to the mission, and the delay of the contemplated reinforcement, which have been made necessary by the state of the treasury, must embarrass the missionaries in the execution of their plans. It is the expectation of the Committee that an efficient reinforcement will be sent to this mission as soon as the Board is in possession of the adequate means.

MADRAS MISSION.

MADRAS.—Miron Winslow, and John Scudder, M. D., *Missionaries*; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The arrival of Mr. Winslow at Madras, on his return to India, was mentioned in the last Report. He proceeded from thence with Mrs. Winslow by way of Madura, to Ceylon, and had the great pleasure of a re-union with his brethren, at Jaffna, on the 2d of May, after an absence of about three years. At a meeting of the mission, soon after, the resolutions of the Committee, which may be found at p. 84 of the 25th Report, came before the mission. Those resolutions declared the intention of the Committee, should Providence permit, to form a printing establishment at Madras, on the return of Mr. Wilson, for the especial purpose of printing the scriptures and

religious tracts in the Tamul language. It was referred to the mission to say who of their number should remove to that place. After prayerful deliberation, the choice fell upon Mr. Winslow and Doct. Scudder. The former removed thither on the 18th of August, and the latter on the 21st of September. The plans which these brethren have submitted to the Committee, are adapted to the exigences of the interesting field they have entered, and are worthy of the cause, but exceed the present ability of the Board to execute. The Committee have not been able even to send the printing establishment. The leading object of this station is to be the printing of Tamul books. It is the opinion of the brethren, however, that the proper management of a printing establishment, and carrying the designs of the Committee in reference to the multiplication of works in the Tamul language into full effect, require that there should be a distinct, efficient, and responsible mission. It has therefore been recommended by the brethren in Jaffna and at Madura, and also by the brethren more immediately concerned, that there should be at Madras a distinct mission on the plan proposed for the mission at Madura. To this the Committee see no cause to object. But they feel obliged to delay an enlargement of the mission until the one at Madura shall have become more completely established, and the financial operations of the Board have recovered from their present embarrassment.

The Committee have had the fullest evidence, that none of the measures recommended to them with respect to this mission will interfere with the existing operations or published plans of either of the English missionary societies, who entered the field before us. Madras is one of the few great commercial marts, which are common ground for printing establishments. Indeed the commencement of this station, and the particular arrangements for it hitherto, have been with the entire and cheerful concurrence of Mr. Smith, the excellent missionary of the London Missionary Society residing there.* The ground is in fact almost wholly unoccupied, the population of Madras alone and its suburbs being estimated at 416,000, and there being, at the time our brethren removed to that place, not so much as one missionary devoted to labors among the natives, for every hundred thousand souls. It is proposed to have the press at Chintadrepettah, a suburb southwesterly of the walled town and nearly surrounded by a bend of the river. The suburb is thus in a measure insulated, and yet is centrally situated with respect to the town and its other principal suburbs; and it has itself a population as dense as almost any part of the walled town. It is at the same time open to the sea breeze, and healthy. The number of souls in this suburb is estimated at 25,000. Doct. Scudder resides at this

*See Appendix.

place, and Mr. Winslow, for the present, at Royapoorum, a suburb on the north of the town.

The demand for Tamul Scriptures and tracts is thus stated by the brethren in a joint letter to the Secretaries of the Board dated Oct. 27, 1836.

"We should be glad to have 25,000 copies of the New Testament; or what would be equivalent to that in parts, to distribute in the course of the coming year. Should the Lord spare our lives, and permit us to realize our plans of itineracy, more particularly in regard to one of us who will devote his time in a great measure to this form of labor in nearer and more remote fields, that number would by no means be too great. It would cost, however, to purchase them in the common form of the Tamul Testament, \$25,000; and about \$15,000, if those in the smallest type should be procured. When our own press is in operation, we shall be able to publish them at a much cheaper rate, perhaps eventually for two thirds or three fourths the sum. If this is done, in the small type, it will give the whole Bible, which is now in five volumes, in two octavos of a moderate size. Could we obtain from the Bible Society the means of publishing twenty-five thousand New Testaments, or a part of that number, with a large edition of one of the Gospels and Acts, and perhaps Genesis, Proverbs, and the Psalms, to the amount in all of about \$20,000, we should feel that we could commence a systematic supply to the reading families among the Tamul people of the word of God. We might make profitable use also of funds for the purchase of Bibles in the Teloo goo and other languages.

"Our expenditure for tracts could also profitably be very large. To say nothing of those in Teloo goo and Hindoostanee, which we also need, we want a variety of tracts in Tamul for general distribution, and at least 50,000, if not 100,000, copies of four or five standard tracts in that language, making a little more than one hundred duodecimo pages, bound in one volume, for distribution among the more intelligent classes of the community. But 50,000 would, by hired printing, cost about \$4,000; and be but one item of what we shall need. The people here are very much a reading people, compared with any we have before known among the Hindoos. A very large proportion of the male population seem able to read, and many are inclined to peruse printed books. We think there would be a real saving by being at the expense of binding, and that handsomely, many of the more valuable tracts, in smaller or larger volumes; some of them of course in neat pocket size. But this would require much money.

"Various school books are also needed; and more should be done than has yet been towards having an interesting periodical in the language, or a Tamul magazine.

"Of course it is evident, that these sources of expenditure would require larger sums of money than we can probably obtain, and that the extent of the printing establishment must be according to the means put at our disposal, and not according to the wants of the people."

Mr. Winslow and Doct. Scudder have both accepted an appointment in a committee of the Madras Auxiliary Bible Society for revising the Tamul Scriptures. The revision of Mr. Rhenius's translation of the New Testament had been nearly completed, and the committee were about to begin on the Old Testament, in which Mr. Rhenius himself had gone nearly half way through; so that ere long, through the blessing of God, the Tamul people may be expected to have a uniform and revised edition of the entire revealed word. The two brethren were associated, also, with the committee of the Tract Society, in their large department of useful labors. The absence of the officiating clergymen in two of the English congregations opened another door of usefulness, for a time, into which the Holy Spirit had not called them in vain. In the two suburbs already mentioned they had twenty-five schools containing

five hundred native boys and girls. At each station they had, also, a native congregation, to which they preached the gospel every Sabbath morning; and at other times they proclaim it in the streets.

The governor in council has given the brethren formal permission to reside and prosecute their missionary work any where in the Madras presidency.

MADURA MISSION.

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, *Missionaries*, and their wives.—Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, *Missionary*, and wife.—Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Eckard have been reunited to the Ceylon mission, with a view to the improvement of Mrs. Eckard's health. Mr. Hall, on account of the prostration of his health, has returned to this country, and at his own request has received an honorable dismissal. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd was united in marriage to Mrs. Woodward, of the Ceylon mission, on the 22d of December.

On the 23d of November, the Rev. Messrs. Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, and Doct. John Steele, sailed from Boston with their wives in the ship *Saracen* for Madras. Intelligence has been received of the arrival of the ship in the Madras Roads on the 21st of March. No communication had then been had with any one on board, but all are known to have been well a short time previous. The whole company was destined to this mission. It is not improbable that one of the new missionaries may be stationed at Madras.

A station was commenced by Messrs. Eckard and Hall at Ramnad, on the coast opposite Jaffna, but has been suspended.

Mr. Dwight removed to Dindegai, northward of Madura, near the close of last year.

Mr. and Mrs. Poor joined the mission in March of the same year. He had previously, with the approbation of his brethren of the Ceylon mission, resigned his station as principal of the seminary at Batticotta for this purpose. In assigning his reasons for so doing, he gives the following account of the extent and promising aspect of the field for missionary labors presented by Madura and the neighboring country. The visit to Madura referred to was made in the autumn of 1835, and is mentioned in the last Report.

"On my arrival at Madura (he says,) after a few weeks inquiry and observation, I saw spread out before us a field for missionary labors, which I had not before conceived of. Regarding the mission premises as a centre, there is within the compass of a single mile a greater amount of population than is to be found in the whole extent of the field of our labors in Jaffna. The population consists principally of idolaters, the worshippers of Siva and Vishnu. The Fort of Madura, which contains forty or fifty thousand inhabitants, is the principal seat of idolatry in southern India. It is indeed a strong hold. Idolatry seems to be the all engrossing subject, and wears a bold front. There are circumstances, however, which render even the Fort of Madura a more inviting field of labor than Jaffna. Many of the brahmins, some of the highest ranks, are engaged in the service of government; consequently they are, in an important sense, detached from the temple service, and comparatively indifferent to its interests. They are of course more accessible than those connected with the temples. The brahmins here are extremely numerous, but learning among them is in a low state. The principal supporters of idolatry rely mainly upon the outward pomp and parade of their numerous festivals for captivating the imaginations of the people, and holding their minds in bondage. But the lofty towers and the ten thousand pillars of the temple, appear to my mind less formidable obstacles to the progress of truth, than certain individuals with whom I am acquainted at Jaffna. These, while they profess to despise the vulgar practice of idolatry, have so exercised themselves in the subtleties of a refined system of Hindooism, or Deism, they are almost beyond the influence of the ordinary means of imparting to them the light of truth. Their influence upon the multitude, who cannot enter into their subtleties, is great and disastrous.

"The people of Madura are more inquisitive and more enterprising than those of Jaffna. This is a circumstance highly favorable to missionary operations. There are in the Fort of Madura probably from six to ten thousand Mohamedans. These, in point of intelligence and respectability, are evidently superior to the mass of Hindoos. They are more accessible and affable, and less bigoted than any other of this class, whom I have seen or heard of. I have had more intercourse with Mohamedans the few months I have been in Madura, than during my twenty years residence in Jaffna, where they are quite numerous. Several of the pupils in our English school are Mohamedans.

"A small portion of the population, consisting of some thousands, are catholics, who are as sheep having no shepherd. We have now two schools established among them, and find far more easy access to them, than to the catholics in Jaffna.

"In the Fort of Madura alone, there are, it is said, more than one hundred schools. But owing to the defective method of teaching, and to the want of suitable books, very little useful knowledge is acquired by the children. They seem to aim at little more than to learn a few arithmetical tables, and to read and write on the olas a few popular books, most of which are worse than useless. In those numerous schools the printed character is not known, nor are printed books, even of a strictly elementary kind, acceptable, though gratuitously offered. There is, however, a wide and inviting field for elementary education, which will doubtless abundantly reward those who skilfully cultivate it.

"The Fort of Madura is the centre of the district. Every measure of success that is realized here will exert a salutary influence upon the remotest villages. The doings at the palace were quickly reported throughout the district. One result of this was, that we had visitors from villages in every direction, who made important inquiries, and solicited specimens of our tracts and school books.

"These are some of the considerations which rendered Madura a most important and inviting field of labor. As I surveyed it from day to day, and had further intercourse with different classes of the community, my mind was greatly roused to the importance of the mission being reinforced by one or two missionaries acquainted with the language, and able to enter at once and extensively upon the more important branches of missionary labor. The harvest is indeed perishing for want of laborers. On comparing the state of things here with that of Jaffna, it appeared to me that the urgency of the case demanded the services of one or two of the senior brethren of that mission, however important might be the post of labor which they there occupied.

"One leading object of my visit to Madura was to ascertain what were the obstacles to the employment of our seminarists as native assistants, and also, if possible, to ascertain how those obstacles might be removed. Most of these difficulties arise mainly from the removal of native assistants from the influence of the missionaries by whom they were educated, in whom they have confidence, and who ought to be better qualified than others to superintend their labors. All the seminarists that can be spared from

Jaffna, for many years to come, might be advantageously employed, some in Madura, and many in the surrounding villages. The importance of keeping such a field of labor before them and the native Evangelical Society in Jaffna is obviously very great. This view of the subject so deeply impressed my mind, that I was forced to the conclusion that if it were my main object to promote the welfare of the seminary and of the native churches in Jaffna, the field of my future labors should be in Madura, or in some other place on the continent.

"On my return to Jaffna, after my first visit to Madura, the subject was discussed at length by the brethren, the result of which was an unanimous opinion that the best interests of the associated missions required that I should be stationed either at Madura, or at some other place, hereafter to be selected on the continent. This result was in full accordance with my own views and wishes, and I accordingly resigned my office in the seminary.

"I may remark that I never had a more impressive view of the importance of the seminary than on the day of my leaving it; nor greater pleasure in the performance of any duty in connection with it, than that of delivering it over, under such circumstances to other hands. May it prosper a hundred fold under the auspices of my successors in office."

Three months later, Mr. Poor remarks :

"My best anticipations in coming hither have been thus far realized, and I am pursuing my labors with higher hopes than I have been wont to entertain, that before many years have passed away there will be some general movement in India favorable to the cause of truth and righteousness."

Thirty-five schools were connected with this mission at the close of the year 1836, containing 1,149 boys and 65 girls;—1,214 in all. Nine of the schools were in the city of Madura; the others in the neighboring villages. A school of a higher character has been opened in a set of rooms loaned for the purpose by the collector. They are made up of the arcades surrounding the inner court of the old palace of the Pandean kings.

In preaching, in social intercourse with the people, and the distribution of books and tracts, there have been the usual labors. Although only a small proportion can read, yet the population, being immense, the number of readers is large. The Tamul Almanac, which is a christian tract, is universally well received. A large amount of tracts and school books had been received from Jaffna, and a supply of Tamul Scriptures from Madras; but the demands of the people quite exceeded the means of gratifying them. Applications for books have been received from villages in every part of the district.

Eight of the native helpers were educated at Batticotta, two came from Tranquebar, one from Trichinopoly, one from Palamcottah, and six belong to Madura.

The English Society for Propagating the Gospel has sent a missionary to Madura, and appointed another to Dindegai, and a third to Ramnad. It is pleasing to see this ancient society renewing its interest in the spiritual welfare of southern India.

The following statements concerning the Tamul population of southern India, made by the Ceylon mission a little more than a year since, is worthy of being here recorded.

“The region inhabited by those who speak Tamul on the continent is bounded on the north by a line which we may suppose to be drawn from Madras toward the west. It extends from this limit to Cape Comorin at the extreme south of Hindoostan, from the sea shore on the east to the western branches of the southern Ghaut mountains on the west. This space comprises an area of from 75,000 to 100,000 square miles. The population has been variously estimated at from 3,000,000 to 10,000,000. Perhaps 6,000,000 or 8,000,000 approximates most nearly to the truth.

The general aspect of the country is flat and uninteresting. Comparatively few of the Tamul people dwell among the mountains which bound them to the west. They reside chiefly in the wide plains which extend to the sea, and which are known as the Carnatic. Whilst traversing this country you never see farms with the owner's cottage in the midst. The roads lead over barren plains, parched by the sun, producing spontaneously little else than short withered grass and thorn-trees. At intervals of from half a mile to five miles are mud built villages, some of which are shaded by a few fine trees. The villages generally lie off the road, and the land around them is cultivated. At intervals of ten, twenty, or fifty miles the roads pass through large towns of from 1,000 to 5,000 people. Vestiges of former magnificence may often be seen in these large places. Temples of stone, large and well ornamented, impart to many of them an air of barbarian respectability. Most of these large towns contain very good native dwellings. Still more unfrequent than the large towns are the cities. These are composed of mean native houses with many of a very superior description intermingled. Here also reside the English gentlemen in the civil or military services of the government. In the cities are the residences of the Hindoo Britons, or descendants of the Europeans and natives. These often live with much appearance of comfort.

“Around the cities are towns and villages. The neighboring country is better cultivated than in general is the case, and all things bear a superior aspect. Of these cities there are more than twenty, inhabited in whole or in great part by Tamul people. There are probably 500 towns of from 1,000 to 5,000 people, and in some few cases 10,000. There are probably 10,000 Tamul villages of from 50 to 1,000 people each.”

MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife. *Nine native helpers.*

BATTICOTTA.—Henry R. Hoisington and John M. S. Perry, *Missionaries*; Nathan Ward, M. D., *Physician*, and their wives. *One native preacher*, and *seventeen native helpers.*

ODOOVILLE.—Levi Spaulding, *Missionary*, and wife. *Seven native helpers.*

PANDITERIPO.—Samuel Read Eckard, *Missionary*, and wife. *Five native helpers.*

MANEPY.—Eastman S. Minor, *Printer*, and wife. *Four native helpers.*

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and wife. *One native preacher*, and *eleven native helpers.*

VARANY.—George H. Apthorp, *Missionary*, and wife. *Six native helpers.*

OUT-STATIONS.

Oodoopitty.—Three native helpers.

Achoovaly.—One native helper.

Caradive.—Two native helpers.

Valany and Pangerdative.—One native helper.

Molai.—Two native helpers.

Navetcool.—One native helper.

Catchy.—One native helper.

Erluthumutnel.—One native helper.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers,—total, 91.)

The removal of Mr. Poor to Madura, and of Mr. Winslow and Doct. Scudder to Madras, the return of Mr. Eckard to Jaffna, and the marriage of Mrs. Woodward to Mr. Todd of the Madura mission, have been already mentioned.

The following table will bring under one view a number of important facts in the statistics of the mission, as they were at the close of the year 1836.

STATIONS.	Places for stated Preaching,	Average congregation on the Sabbath,	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	School masters members of the Church.	Pupils members of the Church.	Number of Churches.	Members received during the year 1836.	Members suspended.	Whole number of members.
Tillipally,	5	600	30	1,500	134	1,634	14	3	1	4		40
Batticotta,	4	500	34	1,152	119	1,271	1	46	1	26	4	105
Oodooville,	1	400	13	364	105	469	6	21	1	9		57
Panditeripo,	1	250	17	498	63	561	5		1		1	19
Manepy,	1	500	18	400	213	623	8		1	4	1	42
Chavagachery,	3	200	26	726	243	969	3		1	7		27
Varany,	1	250	17	466	42	508			1	2		12
Total,	16	2,700	155	5,106	919	6,035	37	70	7	52	6	302
Seminary at Batticotta,				166		166		37				
Female Seminary at Oodooville,					75	75		23				
Total.				5,272	994	6,276		130				

Fifty of the free-schools and 1,969 of the pupils were at the out-stations.

The mission has given the following summary view of the results of these schools from the beginning.

“Allowing that our children on an average stay in our schools five years, we shall have—

In	1836	7,000
	1831	5,000
	1826	2,500
	1821	1,000

15,500 children who have been taught in our native free-schools since the commencement of our mission.”

The following view of the seminary at Batticotta was transmitted by the mission, on the first day of the present year.

Rev. Henry R. Hoisington, *Principal*.
Nathan Ward, M. D., *Professor*.

Native Superintendents and Teachers.

Henry Martyn,	Superintendent of 1st Class,		
Edward Warren,	do.	2d	do.
Parker K. Haseltine,	do.	3d	do.
Wiseborn Volk,	do.	4th	do.
Alonzo Phillips,	do.	5th	do.
George Dashiell, Teacher of Hindoo arithmetic, Hindoo astronomy and Sanscrit ;			
Andrew Tissera, Teacher of penmanship.			

Each superintendent is a teacher, and each, as far as may be, teaches the same branch or branches to all the classes.

	<i>Boarding sch'l'rs.</i>	<i>Day sch'l'rs.</i>	<i>Whole number.</i>	<i>Ch'ch members.</i>
First class,	27	2	29	14
Second class,	25	2	27	10
Third class,	21	5	26	9
Fourth class,	26	11	37	2
Fifth class,	42	3	45	
Medical class,	2		2	2
Total,	143	23	166	37

This institution is gaining a strong hold on the minds of the people, as is evident in the desire they manifest to enter their sons.

"We gave notice"—say the instructors—"that on the sixth of October, we should receive and examine candidates for the Seminary. The appointed day arrived, and more than 130 boys presented themselves as candidates. They were accompanied by their parents, friends, and teachers, to a still greater number. There were some boys from all, or nearly all the English schools in the district. The eagerness on the part of the friends to secure the best places to get noticed and to urge their plea, made the crowd so great that we could not proceed with the examination till we had first cleared the room, and set a guard around us and the boys to be examined. We then proceeded with the examination and filled up the class to the number of forty-six. This class, as to their attainments, are considerably in advance of the previous class at the time of their admission. Fifty might have been selected from the rejected candidates, as well fitted as the class received last year. These, with many others who have been sent away unsuccessful in their application, and grieved, will doubtless renew their application another year, with the additional qualification of another year's study. Hence we shall be able considerably to raise the standard of admission.

"This occasion was one of unexampled interest, compared with any thing of the kind in this country. It exhibited several important and encouraging facts. It shewed that there is no longer any occasion to support boys in their preparatory course, except perhaps in some few cases, as of individuals from the islands, or distant parishes. The advance in the cause of education as herein evinced, is truly encouraging.

"The Seminary need no longer be a school of infants, graduating mere children. We shall feel compelled even to raise the terms of admission, and in this way to carry up the whole course of instruction in the institution.

"It is also obvious that the district in some important respects, is under our control. The influence which the Seminary may be made to exert on the character of education in the district is of sufficient importance in itself to justify the continuance, and even the enlargement of the institution. By this means we can secure, even in government school boys, a rather extensive knowledge of the christian lessons of our own system. It is not now an uncommon thing for a heathen father to inquire, as his little son returns home from time to time, 'My son, have you got that christian lesson?' 'Have you finished that christian book?' This not only illustrates the influence of the Seminary, but also shews the high estimate which the people are beginning to place upon a proper education for their children. But it is not merely

in connection with schools, that the influence of the Seminary is felt. To say nothing of the influence which our pious students exert before and after leaving it, the institution has been and is a prominent means of bringing within the influence of the gospel—to our houses and our churches—many influential men—men who, in former times, not only stood aloof from us, but shewed themselves entirely opposed to our object and operations. Many cases might be specified, but it is not necessary. Nothing seems to us plainer, than that the Seminary forms one of the most promising features of our system, when viewed simply in reference to the conversion and salvation of the people, even to adults.

“From these and other developements in the operation of our school system, we are made to feel more and more confidence that it is approved of God, and that an important interest is put into our hands, which we are called upon to employ for the redemption of this people. We would say this for the encouragement of the Committee and the church. Herein we think they can see that their labor has not been in vain in the Lord.”

The fourth triennial report of the Seminary, published at the close of the last year, contains a general statement of what has been accomplished during the twelve years of its existence.

“The whole number received into the Seminary, from its commencement, is 290, of whom 143 now remain. Of the 147 who have left, 57 are employed by the American missions in Jaffna and Madura, 22 are in the service of government, 10 in that of other missions on the island, 7 as tutors in European families, and ten have died. Of the 41 remaining, 18 were members of the classes now under instruction, and were dismissed as unworthy of a gratuitous support, or left from ill health or some other cause; and the others—not known to be in employment as the result of their education—were, a large proportion of them, dismissed for improper conduct, or for want of a capacity to learn. Only two of the number finished their studies; they were for a time employed by the mission, but subsequently were dismissed from employment, and from the church.

“Those in the service of the American missions are two of them native preachers, forty-four are catechists, English and Tamul teachers, and superintendents of schools, two are Tamul schoolmasters in common village schools, and nine are in the printing establishment or engaged in other manual labor. Of the ten who have died five were in mission service at the time of their decease.

“Of the whole number who have left the Seminary, only seventy-two continued their studies until the classes to which they belonged finished their course, and were regularly dismissed. This has been owing to two causes, in addition to those already mentioned, viz. the urgent want of assistants in the mission, which has made it necessary to call some prematurely from their studies, and the favorable openings for profitable situations elsewhere, for those even partially educated, by which many have been rendered restless until they have broken away to get into some place to receive wages. These causes, it is believed, will operate less powerfully in time to come, so that the members of succeeding classes will have a fairer prospect, than those who have gone before, of completing their course.

“To shew the christian influence of the Seminary on lads and youth, who, when they entered were nearly all heathen, it may be mentioned, that, of those who have left, eighty-one had made a public profession of their faith in Christ, and been received to the church, before leaving. Most of them have continued to conduct themselves in a manner consistent with their profession. Thirteen, however, are now in a state either of suspension or excommunication from the church; the principal occasion of which is their marrying heathen wives, and yielding to the heathenish practices usually connected with and consequent on such marriages.”*

The printing establishment has been a very important acquisition to the mission. Three presses are in constant use. A statement will be given of the printing during the year 1836.

*See Appendix.

Books printed,	-	-	-	-	41,500
Tracts printed,	-	-	-	-	305,000
Volumes of Scripture,	-	-	-	-	10,000
Pages of Scripture,	-	-	-	-	2,100,000
Pages of Tracts,	-	-	-	-	3,701,000
Whole number of pages printed in the Tamul language during the year,	-	-	-	-	8,947,800
Whole number of pages printed in the Tamul language from the beginning,	-	-	-	-	14,785,400

The works printed in Tamul in the first six months of the year 1836, were as follows. Those printed during the remaining months have not been so specifically reported.

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. pages.</i>
Twelve Tracts,	156	120,000	1,560,000
Almanac,	52	10,000	520,000
Scripture History,	36	10,000	360,000
Compendium of the Bible,	120	10,000	1,200,000
First Lessons in English and Tamul,	96	3,000	288,000
Total,	460	153,000	2,928,000

The following calculations, made by Mr. Minor the printer, exhibit the work to be done, in order to supply the Tamul people with the Scriptures, in rather a startling aspect. It should be remarked, however, that as the people become conversant with the printed character, it may be progressively diminished in size, and thus the inspired oracles be printed on less and less paper, and with constantly diminished labor and expense.

"The Tamul Scriptures, as they now exist, are in five octavo volumes, comprising an aggregate of 3,454 pages. The hand press, as it is worked in this country, turns off 1,000 impressions of a form in a day. If there is no obstacle to hinder the press, 1,000 copies of the whole Scriptures may be printed on a single press in 432 days. As only twenty-four days of a month are devoted to work, 432 days are equal to one and a half years. Multiply it by ten for 10,000 copies, and the result will be fifteen years. The Tamul people are roughly estimated at 10,000,000. Five persons, I believe, are usually reckoned for each family. By these data, there are 2,000,000 families among the Tamulians. 2,000,000 of Bibles are needed to supply each of these with a copy. Multiply the first estimate of one and a half years by 2,000 for 2,000,000 copies, and the result will be 3,000 years work for one press.

"It may afford the Bible Society motive for increased effort to look at the contemplated work of supplying the world with Bibles in view of these statistics. It surely ought to stimulate missionaries and their patrons to diligence and fidelity in furthering this noble enterprise. I hope it will not be in vain to me. For the conviction starts with unwonted freshness in my mind, that there is a great work to be done, and what my hands find to do, I should do it with my might."

The first of the preceding tables contains numerical statements concerning the mission churches. One of the general letters received from the mission since the last annual meeting of the Board, gives a summary view of the revivals which have blessed this mission since its commencement, and of the consequent accessions to the churches.

"In the year 1819, three years after the arrival of the missionaries, there was at Batticotta what may be called a revival of religion. Very circumscribed of course, from the fact that only eight or ten of the pupils were then instructed in the necessity of a change of heart, and obedience to God, through our Lord Jesus Christ. Still it bore the strong and striking marks of a revival, and two were added to the church, and one forcibly kept back by his relations.

"In the year 1821 there was a revival at Tillipally, which commenced immediately after Mrs. Poor's death. In the year 1821 eight were added to the church. At the commencement of 1824 there was a great revival of religion at all the five stations then occupied. Its influence was confined principally to our charity boarding schools, and teachers of village schools. As some of the fruits of this revival forty-one were received to our church at one time, January 20th, 1825; and in July 1825 eight more. In October of the same year [1824] there was an awakening, less powerful, but marked: At this time several gave evidence of a change of heart. In the year 1827, though we saw nothing like a marked revival, there was a very interesting state of anxious inquiry among many of the young men, and some of our neighbors who had been more particularly instructed. This state of feeling commenced in 1826, and continued many months of 1827. Thirty-one were added to the church. In 1830 the mission experienced another revival of religion. Though we saw no manifest tokens of the Spirit's power at the quarterly communion in October, still we had reason to believe God was not far from us, nay, that he was with us for one or two months previous. Encouraged by these signs of the times, two of the missionaries went directly from the quarterly meeting to Batticotta to labor with the lads in the Seminary. The results were very encouraging at Batticotta, and the revival spread to all the other stations. A number of schoolmasters belonging to the native free schools were awakened. In April following thirty-four natives were admitted to the church, and in July twenty-seven more were added; making in all sixty-one. Of these twenty-eight belonged to Batticotta Seminary, three to the female central school; and fourteen were schoolmasters; two children of the missionaries, and ten other males and females.

"In the latter part of 1834 a very powerful work of grace commenced at a protracted meeting held in the Seminary at Batticotta. It extended to all the stations, except Varray, which was then recently commenced. About fifty were admitted the following March [1835]; and in the course of the year seventy-seven were added to the church. Of these twenty-five belonged to the Seminary, or had recently left; twelve to the central school for girls at Oodooville; nine were masters in the native free schools. Thirty were neighbors, and two youth in our native free schools. In the latter part of 1835 the Seminary at Batticotta was again visited with the influences of the Holy Spirit. There was also an unusual excitement at Oodooville, but the work was not very abiding at either station."

In September of last year, the female seminary at Oodooville experienced a refreshing from on high. Three or four were hopefully converted, and very salutary impressions were made on others.

EASTERN ASIA.

MISSION TO SIAM.

BANKOK.—Stephen Johnson and Charles Robinson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries,—total, 6.)

The Siamese possess a country of almost unequalled fertility, and are supposed to be more rapidly increasing in numbers, by immigration and otherwise, than any other nation in that portion of the world. They are rising, too, on the scale of civilization. Among

the indications of this is the fact, that the king has ordered all his vessels hereafter to be built on the European model. The chief priest, who is the second personage in the kingdom, has requested that a complete printing establishment, with Roman type, may be sent him, and has commenced romanising the Pali, or sacred language, after a plan of his own invention. The people generally are mild and tractable, and treat Europeans with deference.

Mr. Johnson remained six months at Chantaboon. Within a circuit of fifteen miles around that place, he supposes there is a population of 30,000 souls; by far the larger part Chinese, and generally speaking the Funkeen dialect. The people are friendly and communicative.

"Here," says Mr. Johnson, "are far less temptations to vice and profligacy of manners, than in Bangkok; the people are less immersed in business, and consequently would find more leisure for and be less disinclined to serious reflection. Here, moreover, are comparatively few priests to encourage them in their adherence to idolatry and prejudice their minds against missionary efforts. Here the servant of God can choose his field of labor and place of residence; and would, I doubt not, be permitted to extend his travels and researches as far as he pleased. I know of no other point from which he can so easily penetrate the territories of Camboja, with the view of establishing christian missions there. Owing to the vicinity of numerous mountains, the climate is considerably cooler than that of Bangkok, and during the summer season it might be a desirable retreat for invalids from this city. It might be so, provided a mission could there be established, and suitable buildings could be erected in some of the healthy and elevated situations which there abound."

The brethren had fears, at one time, that they would all be required by the government to reside in a particular district of the city, remote from the Chinese. The Lord has been better to them than their fears; and there seems to be no serious obstacle at present in the way of their prosecuting every department of their labor to the full extent of their means, and having free access to all classes of people in the kingdom. The three missionaries reside in as many different parts of the city. Messrs. Robinson and Johnson are on the east side of the river, and Doct. Bradley on the west. Within three or four miles of them are a million of people, of various nations and languages, but the great majority Chinese. The brethren have visited the principal places within thirty miles, and find the country full of inhabitants. Above and below the city are great numbers of Burmans and Pequans, probably not less than 50,000.

The number of Funkeen Chinese in the city is estimated at from 20,000 to 50,000. Among these Mr. Johnson has established a school, with a native teacher, which he visits almost daily. Christian books are used exclusively, and on the Sabbath the parents and others are invited to come and hear the preaching of the gospel. Mr. Johnson has for some time conducted social worship in Chinese for the benefit of such as may wish to attend. It is now nearly two years since Mr. Robinson commenced regular Siamese preaching on the Sabbath at the dispensary. From one to two hundred are usually present. For some time Doct. Bradley has daily opened the

dispensary with prayer, and such religious instructions as circumstances would permit; and he has had social worship in his family in the Siamese language. Among the females visiting the dispensary a prayer-meeting has been held every week. The number who have received medical aid from the beginning, is 3,800. They were of all classes, and from all parts of the country. It is an interesting fact that so many have enjoyed such opportunities for becoming acquainted with the gospel, and have carried tidings of it to so many places. Mrs. Bradley has a number of Siamese girls under instruction.

The mission has printed a thousand copies of a Siamese tract of eight pages, containing a summary of the law and of the gospel. To this were added a short prayer and three hymns. They have other tracts ready for the press; but, while they have a press and types, they have no printer. The tract just mentioned is the first that has been printed in Siam. About 4,000 Siamese books or tracts had been circulated in Siam by different missionaries, and these are all that ever were distributed in that language among the people of Siam. Our brethren have distributed from the beginning about 20,000 volumes in Chinese.

In the opinion of the brethren of this mission, Siam and the neighboring counties present inviting fields for missionary labor. As an evidence of this, and also as an interesting document, the Committee invite the attention of the Board to the following requests for missionaries, received from the mission about five months since.

"1. A printer is immediately needed, accompanied by a first rate printing press and furniture, a large quantity of paper, and a fount of English type.

"2. Four or five missionaries, together with a physician, are urgently needed for Bangkok. One missionary at least to co-operate with Mr. Johnson among the Fuhkeen, and two among the Tachew Chinese. One at least for the Siamese, qualified to assist in translations. One for the Mussulmans in Bangkok, of which there are not far from 20,000, principally Malays and their descendants speaking that language.

"3. Two missionaries and a physician are needed for Chantaboon and neighboring villages.

"4. Two missionaries and a physician are needed for Ligore, a large province subject to Siam, on the west side of the gulf of Siam. The king of Ligore is a near relative of the present king of Siam, and is now here on a visit. His son, a patient of Dr. Bradley's, strongly urged one of us to return with him. The Malayan and Siamese languages are principally spoken.

"5. Two missionaries and a physician are needed for Camboja, a large province of which is now under Siamese jurisdiction. We have a Cambojan dictionary with Siamese definitions nearly completed, of 20,000 words, written by a native Cambojan.

"6. Two missionaries are wanted for Cochin-China, who might prepare for their mission at Chantaboon, where there are many Cochin-Chinese.

"7. One missionary is needed for Peguans in Siam.

"8. Two missionaries for Siamese and Chinese in Yuthia, the ancient capital, which is said to be nearly as populous as Bangkok. The Roman Catholics a few years since were prohibited entering that place; but they at length succeeded. Why may not Protestants? Two are also needed for Laos, a large country on the north and north-east, now subject to Siam. The language may be readily acquired here. The written character is different from the Siamese, yet there is such a similarity in the spoken language, that a Siamese may be tolerably well understood. They are a poor but interesting people, scattered over a large tract much of which is mountainous. They have, however, a number of villages around the sources of the Meinam. Their capital

is said to contain 20,000 souls. It is said also that lying and theft are crimes that are scarcely known among them.

"9. A married teacher, and three or four unmarried females to take charge of schools in Bankok and Chantaboon.

"The foregoing number of missionaries, physicians, and teachers, may appear large; but we cannot conscientiously ask for less. A larger number are located in many a single county in our native land, where all the people are supplied with the word of life. Cannot five physicians be spared from the hundreds who annually enter that profession? Cannot eighteen missionaries from the hundreds that yearly enter the ministry, with commissions from heaven to preach the gospel to every creature, be spared for the perishing millions of this country? Are there not three or four teachers to be found who would rejoice to spend their lives in teaching a nation of interesting children the news of salvation?"

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., *Missionaries*; and S. Wells Williams, *Printer*.

David Abeel, *Missionary*, on a visit to this country.

(1 station; 3 missionaries, and 1 printer,—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens. He sailed from China, Dec. 3d, in the brig *Him-maleh*, on a missionary voyage among the islands of the Archipelago. The vessel arrived at Singapore on the 15th, and Mr. Stevens became sick with fever shortly afterwards. He received every possible attention from his missionary brethren at that place, but died rather unexpectedly on the 5th of January. High hopes were entertained with regard to his usefulness; but there is surely no mistake in those counsels of infinite wisdom which led to his removal so early from the field of earthly labor.

In one important respect, Chinese missions are certainly making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. They are also multiplying the means of assault upon the blind, atheistical superstitions of that great empire; though not rapidly, because the laborers acquainted with the language are yet few. They are learning, too, how to multiply and use these means. In the former part of last year, thirteen tracts, new and old, and a harmony of the gospels, were sent down to Singapore to be printed. The new tracts were written by Mr. Gutzlaff; the old ones were selected from some scores published at various times, by Morrison, Milne, Collie, Kidd, Medhurst, and others. The harmony was by Mr. Medhurst. Mr. Bridgman is preparing a brief history in Chinese of America; embodying among its leading topics, the discovery, situation, and extent of the country, and the character, manners, customs, and various political, literary, religious, and benevolent institutions of the people. The work will be published by the Society for the Diffusion of Useful Knowledge in China. Printing in Chinese is now entirely transferred to Singapore. Since March 1834, no

attempt at getting books printed at Canton has been made, and the Chinese manifest great unwillingness to venture the risk of their breaking the laws. Indeed block-printing may be regarded as impracticable in China at present.

The fact however is otherwise with printing by means of the moveable types at Macao belonging to the East India Company; of which Mr. Williams estimates the number of small types at 60,000, and of large at 25,000—all cut by hand on leaden blocks. The Chinese appear to look upon the machinery of a press and type as something foreign, with which they have no concern.

Mr. Williams has suffered no molestation in the printing of Mr. Medhurst's Fuhkeen dictionary at Macao, a work of seven or eight hundred pages, which he expected to complete early in the present year.

The fifth volume of the Chinese Repository was completed in April last. Of the fourth and fifth volumes one thousand copies were printed. The work has exerted an important influence, and the volumes which have been issued will be permanently valuable for reference. The expense of paper and press work has not come upon the Board. The Committee are of opinion that, so far as the christian community is concerned, the Repository has accomplished its principal object; and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language should devote their whole time and strength to labors in that language, Mr. Bridgman has been requested to withdraw from the editorial responsibility of the work. Since the arrival of the press and up to Sept. 1, 1836, there had been 1,478,000 pages printed at it—chiefly pages of the Repository.

The want of teachers who have a claim to literature even among their own countrymen, added to the want of free communication with respectable natives, is a serious obstacle to progress in the language. Doct. Parker's medical practice has given him access to a great variety of persons, but this very practice has unavoidably made encroachments on the time due to study in the outset of his missionary career. He has felt himself impelled by duty to the course he has pursued. About 2,000 patients have attended at the hospital since it was opened. The institution is supported by the liberality of the foreign residents at Canton. Hospitals and dispensaries, though excellent institutions and highly useful in some of their relations to the cause, do not come within the range of objects embraced by the Board as a missionary society, and therefore cannot be supported from its treasury in any part of the heathen world.

The imperial edict, which was occasioned by the voyages up the coast, have made it difficult to exert much direct religious influence upon the Chinese at Canton, except in the hospital. A youth, who had been arrested for aiding in the manufacture of foreign books,

was detained in prison, and his liberation was uncertain. The number of spies and officers of government on the watch, makes it somewhat dangerous for a Chinese even to receive a book from the hands of the missionaries. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrant Chinese found elsewhere, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Doubtless the great wall of separation will be overthrown as soon as the churches are actually prepared to take possession of so large a territory for Christ, and to instruct so numerous a people in the knowledge of his religion.

OCEANICA.

MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, and Mrs. North.—Stephen Tracy, M. D., *Physician*, and wife, temporarily stationed here.

One native helper.

(1 station; 4 missionaries—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Singapore, Calcutta, Madras, Bombay, Smyrna, and perhaps a few other great marts of commerce, must necessarily be, to some extent, common ground to the different protestant missionary societies. They are the natural entrances to great fields of missionary labor. In them printing on a large scale can be performed most economically, and most advantageously. It is believed, indeed, that claims should not be asserted by missionary societies to the exclusive occupation of any large sea-ports, which will oblige other societies to transport by land their heavy printing apparatus and materials to interior places, or to send them to places where the property will be endangered, or the operations of the press restricted, from any cause. The occupying of these places for printing establishments should not be regarded as an encroachment of one society upon the field of another. And the reasons, which make it proper for the printing establishments of different missionary societies to be placed in these marts of commerce, make it proper to connect with the establishments whatever is necessary to render them in the highest degree effective. Missionaries should reside there who are conversant with the different languages in which books are to be printed, and they should have the assistance of learned native helpers; and these missionaries and their helpers should be allowed to find such employment among the inhabitants, as may be necessary to diversify their employments; give healthful exercise to their bodies and minds; acquaint them with the native character, manners, customs,

and literature ; perfect them in the native languages and dialects ; and, in short, prepare them for their work as authors and editors, and make them feel that they are usefully employed and laboring to the best advantage. Of course, they should be permitted to have schools, to preach to native congregations, and to perform all other kinds of missionary labor within reasonable territorial bounds.

The reasons for regarding *Singapore* as common ground, are more numerous than apply to either of the other places just mentioned. Chinese printing cannot be done in China ; nor is it certain that printing on a large scale can be performed at present in Siam. The climate, custom-house regulations, expenses of living, and the policy of the Dutch colonial government, are strong objections to Batavia. Singapore is a free port, and under British rule. Business is done on principles and in a manner to which missionaries from England and America are accustomed ; nor will they there be subject to harrassing uncertainties, nor to time consuming delays. There the property will be safe, and the presses free.

Ordinarily the *missionary seminaries* of the Board should no doubt be in the several countries where its missions are. It has been thought that, for the present, south-eastern Asia furnishes an exception to this rule, and that a seminary for instruction in the Chinese, Siamese, Bugis, and Malay languages should be reared at Singapore. No permanent and expensive buildings are contemplated. The seminary is designed to continue only till the several countries are fully open for such institutions, and it is in a measure auxiliary to the printing establishment. Our authors, editors, conductors of the press, and native helpers, will need more labor than Singapore can furnish ; especially as other societies will probably have printing presses and missionaries there. Therefore,—and also because we cannot well educate Chinese helpers elsewhere,—we connect an *educating* establishment with our *printing* establishment at Singapore. In the present circumstances of our missions in that part of the world, both are necessary ; and as Singapore now is, and for sometime will continue to be, the two institutions appear to be necessary to the prosperity of each other in that place.

Messrs. Hope, Travelli, and Stephen Tracy arrived at Singapore on the 17th of December. They were twenty-two days on their passage from Batavia. The voyage was made against the monsoon. In the more favorable season it occupies but a few days. Passages direct from the United States to Singapore, can rarely be obtained. The propitious winds, in proceeding from Batavia to Singapore, blow in the months of June, July, August, and a part of September.

The printing establishment contains a set of matrices in Malay, another in Bugis, another in Javanese, and a fourth in Siamese. The last was made by Mr. Dyer, of the London Missionary Society, from punches cut by him under the superintendence of Mr. Jones, of the American Baptist mission in Siam. In Malay and Bugis

there are good founts of type; and a fount of metallic Chinese type has been procured of Mr. Dyer, though on a somewhat limited scale as to the number of characters, compared with the Chinese characters in existence, or with the East India Company's fount at Macao. Mr. Dyer's types are larger than those of M. Pauthier mentioned in the 26th Report, and therefore less adapted to ordinary printing; but they are more suited to the Chinese taste. The printing establishment at Singapore can easily be enlarged whenever it shall be necessary.

Eleven Chinese block-cutters, a copyist, and eight or ten printers, were employed during the past year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of them large. The following report was made by Mr. Tracy, under date of October 12th, of the tracts printed up to that time. It does not embrace the whole amount of printing, and no full report has been received. It would seem that the statement of printing at Singapore, made in the last Report of the Board, from some cause was not entirely correct.

Malay Tracts : composed by English missionaries, and re-printed in 1835.

	<i>Pages.</i>	<i>Copies.</i>	<i>Whole No. pages.</i>
The true God revealed in the Bible, -	16	1,000	16,000
The Ten Commandments, -	28	1,500	42,000
The Religion taught by the Bible, -	16	1,500	24,000

Bugis Tracts : composed by Mr. Thomsen, and re-printed in 1835.

The Ten Commandments, -	24	1,500	36,000
Parables from the New Testament, -	12	1,500	28,000

Chinese Tracts : the first five by Mr. Medhurst, printed in 1835 and 6.

Machopo's (seamen's goddess) birth day,	8	11,000	88,000
Scangley's (a famous god) do. -	6	5,000	30,000
Offerings to the dead, -	8	5,000	40,000
Festival of repairing the tombs, -	8	10,000	80,000
New Year congratulations and advice, -	8	5,000	40,000
Dialogue between two friends, -	43	14,700	632,100
Sacred sleeve gem, -	53	2,000	106,000
On gambling, -	15	9,000	135,000
Sacred classic, -	32	6,500	208,000
Dialogues between two friends, 2d ed.,	43	5,000	21,500
The descent of Jesus into the world, -	24	3,700	88,300
Holy instructions of Jesus, -	22	3,700	81,400
Consolations of the true doctrines, -	37	4,000	348,000
Doctrine of redemption, -	70	1,000	71,000
Complete duty of man, -	33	3,000	99,000
Precious instructions of Jesus, -	37	1,000	37,000
Miracles of Jesus, -	26	1,000	26,000
On the use of Opium, -		2,963	
Total,	619	100,563	2,277,800

A number of tracts in Chinese printed for Mr. Gutzlaff, are not mentioned; nor is it known how many copies of the New Testament have been printed.

It is a painfully interesting inquiry, what proportion of the people in these eastern countries and islands are able to read. There is reason to apprehend that the proportion of readers is smaller than has been supposed. There have been some particular investigations with reference to this point among the Malays, Bugis, and Javanese seamen visiting Singapore. The number of those who even pretended to read, was found to be small, and of these only a small proportion could read intelligibly. In twenty-five Malay prows containing six hundred men from several neighboring countries, scarcely one in eleven professed to be able to read; two or three could read tolerably, but none with ease. In two Java prows, containing twenty-six men, no one could read. In sixty Bugis vessels, containing fourteen hundred and fifteen men from Celebes and several other Bugis countries, less than a sixth part pretended to read; only one in forty-four could ascertain the meaning of a tract without considerable labor; two or three read with ease. Fifteen of the sixty captains of the prows did not know a letter. Very few readers are found among the Malays and Bugis residing at Singapore. These are the results of personal investigations by Mr. North. Mr. Arms thinks there are scarcely any readers in Borneo.

With the Chinese it is different. "Yet," Mr. Dickinson says, "not so different as seems to be supposed in America. Mr. Stevens, now lying in my room sick of a fever, is of opinion that the proportion of readers among the Chinese has been overrated. All others with whom I have conversed on the subject, are of the same opinion. The Chinese language (except in the Mandarin) differs from other languages in this important respect, that the name given to a character in reading, is not the same as the word or words used in the spoken dialect to express the idea denoted by the character. So that a person may read correctly, and even fluently, and yet not understand what he reads. The number of such readers is large, and it is to be feared that they constitute the majority."

We should endeavor to know the actual condition of the heathen world, and all that we have to do, instrumentally, to enlighten and save it. Such investigations as these show more convincingly how important is that feature in the system of operations pursued by the Board, by which they aim to raise up in select schools and seminaries, a body of well educated native teachers in every country, who, with the divine blessing, shall awaken a desire for education among their countrymen. "The Ceylon system of preaching, schools, seminary, and the labors of native helpers, all united,"—says one of the members of the mission now under review,—“and all bearing down with harmony and power upon the one great point towards which all missionary plans, labors and prayers should tend, to wit,

the conversion of the soul, has been my study until it has become my admiration and delight. It is not merely the Ceylon system—it is the New England system, the system of the puritans, the system of common sense, simple, unpretending, yet thoroughly philosophical.” The Committee would add, that it is no less scriptural to teach people to read the word of God, than it is to circulate that word.

Very great difficulties are to be surmounted before the Seminary at Singapore comes into successful operation. The Malay and Bugis inhabitants are bigoted Mohamedans, indifferent to the education of their children, and fearful to trust them a long time with the missionaries as boarding scholars, lest they should become Christians. Only a small proportion of the Chinese inhabitants are married, the children are few, and the parents indifferent and deceptive. In Siam, all native-born subjects are forbidden by law to go out of the kingdom. There have been about twenty pupils in the Chinese and Malay departments. Until the parents shall contract to leave their children in the school for a certain number of years, nothing effectual can be accomplished. The members of the mission, however, are gaining experience, and they look forward with increasing conviction of the necessity of the institution, and with confident expectations of ultimate success through the divine blessing. Moreover they occupy a position where they can study to good advantage most of the languages spoken in the surrounding countries, and when able, can translate the Scriptures into those languages, and prepare other books in them. There, too, they can print in safety in every language, and send forth books in any direction.

For the general views of the Committee relative to the formation of mission seminaries among the heathen, the Board is referred to a document placed in the Appendix.*

It has not been thought best to erect the chapels for public worship in Chinese.

Choe Hoo, the native Chinese convert admitted to the church, continues to appear well.

Mr. Dickinson was expected to take Mr. Stevens's place on board the brig *Himmaleh*, in her voyage among the islands. Mr. Wolfe, the London Society's missionary at Singapore, was also to go; and Mr. Lay, the agent of the British and Foreign Bible Society, had come down in her from Canton, and was to make the voyage.

Two missionaries were to have embarked for this station in July, but for the present embarrassments of the treasury.

The following remarks in a communication from one of the missionaries, will conclude the notices of this mission.

“What is the true idea of a missionary? What sort of a man should he be? Should he be a man of all work, or a man who brings his mind to bear with effect upon a few

*See Appendix.

points? The common impression is that a missionary should aim to cover a wide surface; that he should be like Paul, going from city to city; that he should be able to converse with high and low; to preach to beggars and to kings; that he should be physician, author, distributor of books, teacher of schools, historian, editor, lexicographer, translator. Very few men can be all this, and do their work well. Why then should they aim at so much? Why should the missionary be an exception to common and established principles? Shall he expect success when he breaks those laws, which alone secure success to human effort? The husbandman begins with a small spot, and cultivates that well, and enlarges his ground only as his ability and means increase. Why should the missionary proceed on a different plan? The husbandman does not go through heaths and jungles, scattering seed before he has prepared the ground—why should the missionary? The example of Paul, instead of being in favor of desultory efforts, is all against them. True he covered a large surface—but how? It was by bringing his great mind and holy heart to bear upon one point till he had raised up a church and ordained elders; and then he would go to other cities, and proceed in the same way. He was every where a planter of churches. Never did a man enter more fully into the principle of doing work thoroughly than Paul. The concentration of his powers upon single points was so intense, that he could, through the grace of God, accomplish more in one or two years, than others bring to pass in a life time. He was like the *convex* lens, always bringing himself to a focus. But the modern idea of a missionary would make a man like a *concave* lens, scattering light, dissipating his energies, diluting Christianity till it operates feebly on the sinful heart.

“If the views I have been expressing are correct, it follows that, in order to permanent success on a large scale, in any mission, there must be concentration of labor upon single points, and likewise division of labor. Each man should have to do with as few kinds of labor and as few languages as possible. Each man should have his department, into which he may throw all his energies.”

MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives; Miss Azuba C. Condit, *Teacher*.

(4 missionaries, and 5 female assistant missionaries;—total, 9.)

The members of this mission above named, whose embarkation was mentioned in the last Report, arrived at Batavia on the 15th of September. Here they were instructed to remain temporarily, until they could ascertain in what part of the Archipelago it was advisable for them to form a permanent mission. Having obtained comfortable and healthful accommodations for themselves and families in the vicinity of Batavia, they immediately commenced the study of the Malay language, as being a more general medium of communication with the natives in that part of the island, than any other. It is in fact the language of commerce throughout the Archipelago. The brethren Doty and Nevius, after three or four months, commenced the study of Chinese, and Mr. Ennis has cultivated somewhat his previous acquaintance with the Dutch language. Permission has been given by the government to reside at Batavia. In February the brethren requested permission of the governor general of Netherlands India for two of their number to visit, in pursuance of their instructions, the principal places on the eastern shores of Java, and on some other islands under Dutch government further east. Samarang, Solo, Surababaya, Borneo, Celebes, and the Moluccas,

were mentioned in the petition. As late as the 4th of April, no answer had been received. The exploring tour was to be performed by Messrs. Doty and Ennis. This state of uncertainty would be undesirable, were it not plainly unavoidable and of course an allotment of Providence—no doubt for the trial of the faith, patience, and perseverance of the Board, its missions, and patrons. Should this extended tour be prohibited, a more limited investigation, and one which may be equally satisfactory in the end, will no doubt be found practicable. Indeed the time requisite to become acclimated, and to acquire the experience and knowledge of languages necessary to the vigorous and most auspicious commencement of a mission, may be expected of itself to throw much light on the question of a permanent location, and perhaps to settle it entirely. The great comparative expense of living at Batavia furnishes an urgent reason for ascertaining and entering upon their permanent field as soon as possible.

The brethren appear to have given themselves mainly to study, and to have wisely avoided, in a considerable measure, those premature missionary engagements and labors, which too often prevent missionaries from becoming workmen in their native language that need not be ashamed. They have not been neglectful, however, of opportunities for doing immediate good, and Miss Condit has instructed small classes of Malay and Chinese girls.

There is a remarkable scarcity of books in the Malay language. The number of nominal christians among the natives of Netherlands India, is estimated at twelve or fifteen thousands, among whom are about twenty-seven Dutch missionaries and many schools. The schools are said to be suffering for want of school books; and common Malay New Testaments in the Roman character of the new and improved version, are so difficult to procure, that they sell for more than two dollars a copy. Our missionaries had not been able to procure a copy of the Old Testament in the Roman character, although that is the kind used by the native christians at Batavia, many of whom are able to read.

Two missionaries were in expectation of embarking for this mission in July, but are detained by the present deficiency of funds. As soon as the mission shall have become established, it will no doubt be furnished with a printing press.

MISSION TO BORNEO.

SAMBAS.—William Arms and Samuel P. Robbins, *Missionaries*, and Mrs. Robbins.

(1 station ; 2 missionaries, and 1 female assistant missionary ;—total, 3.)

The wars of the Dutch along the southern shore of Sumatra, and the consequent hostile and unsettled state of the native tribes, have

prevented our prosecuting the mission on that side of the island; and providential events and indications, referred to in the last Report, have called the attention of Mr. Arms to the western coast of the great island of Borneo. He accordingly visited Pontiana and Sambas in June of last year. At the mouth of the river leading to the former place, he experienced a signal deliverance from pirates. He remained four months in Borneo, travelled interior a hundred miles, visited other places on the coast besides Sambas, saw the Dyaks in their own villages, and collected such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He returned to Singapore in November to confer with his brethren respecting further proceedings. It appeared to Mr. Arms and to his brethren, as it does to the Committee, not quite certain that it is wise, at present, to commence a permanent mission in that part of Borneo. Mr. Arms found not more than 20,000 Dyaks in the neighborhood of Sambas, who speak one language. Those whom he saw at Pontiana and in the interior, speak other languages. Further investigation may show, however, that these are not different languages, but dialects of the same language. The Dyaks are severely oppressed by the Malays, and the authority of the Dutch, except in a few small districts, is merely nominal. A more extended and promising field may yet be found, and future indications of Providence become clearer with regard to this. Mr. and Mrs. Robbins were on the point of proceeding from Singapore to Sambas in March.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*, and wife.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*, and wife; and Miss Maria C. Ogden, *Teacher*.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edward H. Rogers, *Printer*; and their wives.

WAIALUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*, and their wives, and Miss Lydia Brown, *Teacher*.

ISLAND OF MOLOKAI.

KALUAAHA.—Henry R. Hitchcock, *Missionary*, and wife.

ISLAND OF OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*;

Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Henry Diamond, *Book-binder*; Edwin O. Hall, *Printer*; and their wives.

EWAL.—Artemas Bishop, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEOHE.—Benjamin W. Parker, *Missionary*, and wife.

ISLAND OF KAUAI.

WAIIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

WAIOLI.—William P. Alexander, *Missionary*, and wife.

Stations not yet known.—Isaac Bliss, Daniel T. Conde, Mark Ives, and Thomas Lafon, M. D., *Missionaries*; Seth L. Andrews, M. D., *Physician*; Samuel N. Castle, *Assistant Secular Superintendent*; Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, and Miss Marcia M. Smith, and Miss Lucia G. Smith, *Teachers*.

On a visit to this country.—William Richards and Ephraim Spaulding, *Missionaries*, and their wives.

(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 male teachers, 4 unmarried female teachers, and 43 married female assistant missionaries;—total, 90.)

Miss Hitchcock has been united in marriage to Mr. Rogers.—The company of teachers and others, whose names are given above, sailed from Boston in the barque Mary Frazier, Dec. 14th. The Committee have just heard of their arrival at the islands on the 10th of April, after the uncommonly short passage of 117 days, during which they and the ship's crew had enjoyed a gracious visitation from on high. So large a reinforcement, and even a larger one, was called for by the mission, in view of the peculiar situation of the people at the Sandwich Islands. Eighteen years ago, that people renounced their national religion, and soon after by the providence of God were thrown into the arms of the christian church. It is not easy to see how divine providence could have made the duty of the church more plain than it is to publish the gospel at once to the entire nation. Ever since the people have remained without a religion, except so far as they have heard and embraced christianity. As a nation, too, the islanders have once and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had been permitted to send them. The abrogation of their national superstition occasioned an immense void in the civil and religious affairs of the nation. This was filled, in some measure, during the first twelve or fifteen years, by the native schools, which spread in an extraordinary manner over the islands. More than a third part of the adults were, for a long time, enrolled among the members of these schools. "When the people of the nation," say the missionaries, "were literally without a god, and without an altar, and without a faith; when ancient religious ceremonies and customs were declared to be

no more ; when the pulse of the nation was feeble and fluttering and ominous of an awful pause,—in the dispensations of providence the schools were made to act as a reviving cordial, restoring life to the chiefs and people; giving them new consciousness of existence; and in that supplying them with matter for thought, and action.”

But when at length the native teachers had taught all they knew, the schools lost their power to interest, and of course declined. This produced a crisis in the nation, and also in the affairs of the mission; and it seemed as if there was about to be a fearful return to the monstrous rites of former times. A good Providence did indeed prevent this. The mission, however, was providentially admonished to inquire if it were not possible to exert a direct enlightening influence on the entire mass of the people. The inhabited islands of the group are eight in number. They are of volcanic origin; broken by mountain precipices and deep ravines, which divide them into districts of greater or less extent; and more or less difficult of access the one from the other. These districts are 38, each containing an average of about 3,500 souls; and not more than half of them could be supplied with christian instruction by the direct labors of the missionaries then on the ground.

That the gospel might at once be made known to the whole waiting people, the mission asked for 18 more ordained missionaries, two physicians, and 21 lay teachers. The preachers were to preach in the vacant districts; and the teachers were to instruct normal schools and rear up native teachers at twenty-one of the stations, and at the same time take the oversight of common school instruction throughout the islands.

It did not please the Head of the church fully to respond to this request of his servants. The two physicians were sent, but only three of the preachers, and only nine of the teachers.

Do any ask, why so many laborers are employed at the Sandwich Islands? The Committee would reply;—that the work, which Providence by signal interpositions has made ready for our hands, may be done in the shortest possible time, and thus a glorious exemplification be afforded of what christian missions, through the power of divine grace, may effect. In no other nation could the Board so well make the experiment, as in that.

Saying nothing of papal efforts to effect a mission on the islands, which are still persisted in, the Committee are stimulated to hasten the work by the rapid decrease of the population. According to a census of the islands in the year 1832, the population was 130,313. Another census, taken in 1836, gave 108,579 as the result, making a decrease of 21,734 in four years. The missionaries suppose, however, that neither estimate was entirely correct; but there is little doubt that, as the result of long continued vices destructive to the human constitution, the population of the islands is diminishing, and that nothing but the prevalence of the gospel will arrest the

evil. There is reason to apprehend, also, that unless the civilizing influences of the gospel speedily become general, the effect of foreign immigration may prove subversive of the liberty, if not the existence, of the people.

The following statistical tables bring together a number of facts concerning the christian marriages, the native churches, baptisms, and printing during the year ending June 1, 1836.

		The past year.															
STATIONS.		Marriages.	Whole number admitted to the church on examination.	Died,	Suspended.	Excommunicated.	Now in good standing.	Admitted on examination.	Excommunicated.	Candidates.	Suspended.	Died.	Children baptized.	Total children baptized.	Removed to other churches.	Average congregation Sabbath morning.	Baptized children died.
Hawaii,	Hilo,	163	60	3	1	4	44	20			1		14	38	13	1000	4
	Waimea,	116	15	2	4		25	4			1	2	6			300	
	Kailua,	47	164	17	2	1	128	21	1		1	2				1500	
	Kaawaloa,	80	106	12	3	4	74	8					8		1	700	
Maui,	Olualu,															300	
	Lahaina,	117	241	26	7	7	182	15	5	9	5		20		18	1500	
	Lahainaluna,	3		1	4	2	4		2		4	1	2		17	300	
	Kanapali,	6														500	
Oahu,	Wailuku,	139	7	1			14	3					10	16		1000	
	Molokai,	65	24	1			32	9					5			1000	1
	Kaneohe,	76														700	
	Honolulu,	258	266	30	4	7	226	39	3	2	4	22	168	16	2000	22	
Kauai,	Waiawa,	78	12	1			17	12			1	8	8			700	
	Waialua,	71	18	2			21	2		8		4	18			900	3
	Waimea,	50	108	9		1	70	27			1			6		800	
	Koloa,	48	45				61	45				14				500	
	Waioli,	41	12				18	7		6		1	1			800	
Total,		1358	1078	105	25	26	916	212	11	29	12	11	114	249	71	14500	30

PRINTING.

	<i>mo.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages</i>
The New Test. from Mark to 1st Cor. (rep.)	12	268	10,000	2,680,000
Helunaau, Colburn's Arithmetic, do.	8	132	7,000	924,000
Hoikeholoholona, History of Beasts, do.	12	76	10,000	760,000
Mooolelo, (not finished,) do.	12	48	5,000	240,000
Kumu Hawaii, 1st 5 Nos. do.	4	40	1,500	60,000
do. No. 10, do.	4	8	300	6,400
Pi-a-pa, Children's first Book, do.	12	36	10,000	360,000
Pi-a-pa maoli, do.	12	12	10,000	120,000
Kinohi, Genesis, do.	12	84	10,000	840,000
Hymns, with Music, do.	16	80	10,000	800,000
Do. " do.	16	48	3,000	144,000
Do. " do.	16	32	1,500	48,000
Do. " do.	16	16	1,000	16,000
Bible Tracts, (reprint) do.	12	8	2,000	16,000
Do. " do.	12	48	3,000	144,000
Geography, Translation of Woodbridge, do.	12	192	10,000	1,920,000
Covers for same, do.	12	2	8,000	16,000
Daily food for 1836, do.	18	123	10,000	1,230,000
Nehemiah and Esther, do.	12	48	10,000	480,000
Kumumua, do.	16	16	10,000	160,000
Logarithms, do.	4	46	1,500	69,000
Kumu Hawaii, Vol. 1, do.	4	96	3,500	336,000
Do. " 2, do.	4	44	4,500	198,000
Minutes of General Meeting, (English,) do.	12	32	50	1,600
Nautical Almanac, " do.	4	26	150	3,900
Supplement to the Kumu Hawaii " do.	4	4	500	2,000
Labels, Catalogues, Circulars, Letters, &c. do.		53	14,929	31,529
		1,618	157,929	11,606,429

The marriages were 1,350; the number admitted to the churches was 212; the number of native church members in good standing 916; the number received from the beginning 1,078; the average number in the congregations on the Sabbath 14,500, or 900 to each congregation. The printing amounted to 157,929 copies and 11,606,429 pages; making the whole amount of printing at the islands from the beginning 1,136,457 books, and 54,138,485 pages. The expense of the printing last year was \$5,336 48, or more than twenty-two pages for a cent. Most of the pages were duodecimo. Upwards of 900,000 were octavo, and 675,000 quarto.

Some progress has been made, the past year in translating the Scriptures of the Old Testament. Another edition of the New Testament will be needed immediately. An unusual number of school-books were disposed of. Mr. Armstrong writes from Wailuku, that when the late edition of the New Testament came out; the people crowded the houses of their two missionaries all day long, and even in the night, trying to purchase a copy, offering the worth of it in produce or labor. There were not copies enough to supply one-tenth of the demand. The motive, in most cases, as the daily conduct of the people too plainly shows, could not have been the love

of truth, or righteousness. Still who could deny them the Scriptures in their own language, when they are anxious to purchase them? Of the semi-monthly newspaper of four quarto pages, called *Kumu Hawaii*, 3,000 copies have been circulated. At the single station of Wailuku, there were six hundred subscribers. A monthly publication of twelve pages, called *Kumu Hamalii*, designed especially for children, was commenced a year ago. The natives write more and more for the *Kumu Hawaii*. Fifteen natives are employed in the bindery, and perform their work in a quiet and orderly manner.

The experiment of manufacturing cloth has thus far been as successful as was expected.

On the subject of dwelling houses, which have necessarily been a considerable item of expenditure in the mission, the Committee make an extract from a letter of one of the brethren, dated somewhat more than a year since.

“My family has suffered much this year, for want of a good dwelling, yards, etc.; but I have nearly completed a new house of the following description; fifty feet long, and twenty-eight wide—one story, and covered with *ti leaf*. The roof is kindly put on by our chief, which will save a great deal of expense. The walls are of stone, ten feet high. Part of the house is intended for Miss B——, who will live with us after it is finished. I am pained when I think of the expense of our dwellings, and you, no doubt, feel it too; but for one, I have a clear conscience on this subject. I have been five years without a safe and comfortable lodging-place for my family, and we have suffered many inconveniences and hindrances in consequence, and now in building. I have studied economy, more than I think I should do in America with a salary of \$400 a year. I have, in order to save expense, wrought with my own hands; have lived a week at a time on the side of a mountain fifteen miles from home, cutting timber and drawing it with oxen. I make this statement that you may perceive that your suggestion a year ago on the subject of building has not been wholly neglected. The funds by which we are supported are sacred. They are offerings on the altar of God, given often out of the “hard earnings of the poor;” and I shudder at the thought of wasting a farthing out of the Lord’s treasury.

So far as the mission has made efforts for common schools the last year, they have been chiefly directed to the children and youth. The chiefs encourage such efforts, and they have been attended with unexpected success. Yet comparatively little can be done, for want of suitable teachers. Twenty or thirty of some value were obtained from the class which left the Seminary at the close of the year. The people have erected a number of school-houses in different parts of the islands. The mission were anxiously expecting the arrival of the teachers from the United States to take the oversight of this great and important department of labor.

In the higher school, or Seminary, at Lahainaluna, instruction has been communicated in mental and written arithmetic, geometry and trigonometry, modern and ancient geography, scripture chronology, and church history. The number of scholars was eighty-eight. Thirty-two of these, composing the first class which entered the school, left at the close of the year. Thirty-five, who were dismissed during the year on account of dulness, negligence, or crime, are not in-

cluded in the above number. The youth are found to make far more progress in knowledge, than the adults; and as the successive classes of adults leave the Seminary, their places will be supplied by youth as boarding scholars. A central female boarding school is about being commenced at Wailuku, under charge of Mr. and Mrs. Green.

The average attendance on the preached gospel at the several stations, which has already been stated to be 900, is greater than ordinarily is witnessed in houses of public worship in our own country, and at many of the stations the number is increasing. In the congregations on Oahu, Kauai, and Molokai, there has been more or less evidence of the presence of the Holy Spirit. New churches have been formed at Ewa, on Oahu, and in the Seminary at Lahai-naluna.

The following extracts from the last general letter of the mission written in July, 1836, give a highly encouraging view of the progress of improvement among the people.

“The general state of the people is, we hope, gradually improving. Notwithstanding the many and formidable obstacles in the way of their advancement, yet we think that their movement is onward. The progress is indeed slow, and almost imperceptible, like the growth of a feeble sapling into the forest oak; still, however, the movement is onward. We need not tell you that a nation like this, so sunk in indolence, ignorance, and mental imbecility, and so besotted in sin, cannot be elevated to enterprise, to intelligence, and moral greatness, in a day. Britain did not rise from her barbarous and chaotic origin to her present summit of glory in a day, nor a century. The work of training up to refinement and to habits of physical, intellectual, and moral energy, a people so blinded, so ruined by the god of this world as the Sandwich Islanders, is not like the putting up of a shepherd's tent. It is the work of years, and of generations; and it is a work which must be met with all the strength that faith, and patience, and love, and prayer, can impart to the ambassador of Christ. We who are now in this field, with others whom the Lord has called from it, have begun the work of civilizing a savage nation; and, by the blessing of God, we have seen its steady advancement in spite of the opposition of earth and hell. But we shall not with our mortal eyes witness its consummation. We shall soon rest from our labors, and the task will be committed to other hands.

“But it is consoling to know that the work of bringing men to Christ does not require such protracted effort, such long and patient application of those means which elevate nations to the summit of earthly dignity. It is true that we meet with obstacles, formidable obstacles, such as are unfelt and unknown in christian lands, to the conversion of these heathen souls; yet, blessed be God, these obstacles may be, and through grace they often are, overcome. We believe that many of this people are born again. Some of the first fruits of this mission are already gathered into the garner above, and thousands more may, and we trust will be gathered there, while the nation is brought up by slow and toilsome steps to take her rank among the civilized and enlightened families of man.

“Some of the high chiefs who were once our opposers have changed their course during the past year, and they now help to promote our plans for the good of this people. Most of the chief rulers of the nation are professedly on the side of virtue and religion.

“In the social and domestic character, and in the general condition and habits of the common people there has been a perceptible improvement during the past year. This is more especially true of the people living near the mission stations. At many of our stations, societies of native parents, or maternal associations, are formed, which promise good to the land. By means of the instruction communicated in the meetings of these societies a happy influence is, we trust, exerted on the social relations; and it is hoped that, in some instances at least, a check has been put to the cruel and unnatural practice of giving away children. But after all our efforts on this point, it is still

true that, for the most part, the family compact in these islands is a scene of wild and mournful ruins.

"Habits of industry appear to be slowly gaining ground, and nothing probably is wanting to render them general, but proper incentives to labor.

"The quantity of clothing worn by the natives is, we think, annually increasing; and the frail native tapa is giving place more and more to the English fabric and the English mode of dress. Especially is this true at and near the several mission stations. Perhaps no article of foreign manufacture is so much called for among the natives as our domestic cottons, and none is probably more useful to them.

"Crimes of a daring nature are becoming less and less common in these islands, but secret sins are still practised to a painful extent. The great mass of the people are "earthly, sensual, devilish;"—they cherish their darling lusts. Iniquity is sweet to them, they spare it, they hide it under their tongue.

"The manufacture, sale, and use of ardent spirit is prohibited on all these islands, except Oahu. On this island there are three distilleries, all owned by the king. Three grog-shops in Honolulu have, during the past year, been converted to other uses; but there are still many left, and much of the destructive poison is sold and consumed on the island. In consequence of the great trouble among seamen touching at this port by means of rum, a petition was drawn up during the past year and signed by twenty-five ship masters, praying the king to suppress all the grog-shops in the place. Soon after this another petition was drawn up and signed by the high chiefs, and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirit on the islands. Neither of the above petitions was granted by the king, and the deluge of intemperance still rolls on."

NORTH AMERICAN INDIANS.

MISSION TO THE CHEROKEES.

BRAINERD.—D. S. Butrick, *Missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; and their wives.

CREEK PATH.—William Potter, *Missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *Assistants*.

WILLSTOWN.—William Chamberlin, *Missionary*; Mrs. Chamberlin; John Huss, *Native Preacher*.

CANDY'S CREEK.—Stephen Foreman, *Native Preacher*.

RED CLAY.—Elizur Butler, *Physician and Catechist*.

(5 stations, 3 missionaries, one physician, and 2 other male and 8 female assistant missionaries, and 2 native preachers;—total, 16.)

In reporting the affairs of this mission, a very brief account will suffice. The condition of the Cherokees and the embarrassments to which the missionaries have been subjected in the prosecution of their labors have been much the same as during the three or four preceding years. Some progress has been made in disposing of the property, and in making other necessary arrangements for closing the concerns of the several stations. This course seemed necessary, as the time for the removal of the Cherokees, specified in the existing treaty, will expire next spring, and it cannot be expected that those of the tribe who may remain in the country after that time will be in a situation to be much benefitted by any labors which may be bestowed upon them.

Mr. and Mrs. Holland, of the station at Candy's Creek, and Miss Sargent of Red Clay, have been, at their own request, honorably discharged from the further service of the Board, and withdrawn from their respective station. Messrs. Vail and Blunt of the station at Brainerd will probably request that their connection with the Board may be dissolved next spring. Mr. Chamberlin of Willstown, and Mr. Potter of Creek Path, with their families, are expecting to proceed to the new Cherokee country west of the Mississippi river, in the course of the present autumn: and Mr. Butrick and Doct. Butler, and their families will probably, if Providence shall permit, follow them in the course of the coming year.

The buildings and improvements on land, belonging to the Board at the several stations occupied by its missionaries, were appraised early in the year by the agents appointed by the government of the United States, and the sum of \$28,683:25 allowed for them. A subsequent appraisal has been made by the order of the government, the results of which have not been communicated to the Committee, though it is understood not to differ greatly from that of the former.

Schools have been taught at the several stations during the past year as far as the circumstances of the Cherokees and the mission families would permit; and embracing in all about 130 pupils. The schools have, however, been subject to some interruptions, and the attendance of the pupils who boarded with their parents, has not generally been regular.

Of the schools for giving instruction in the Cherokee language, no report has been received. Jesse, a Cherokee of the Haweis church, who was most actively engaged in this kind of labor, early in the year, while laboring under dejection occasioned by an act of base dishonesty, perpetrated by one of his white neighbors, and the consequent loss of property, was induced to partake of intoxicating drink, put to his lips by another white man, and thus forfeited his character and his employment as a teacher. He is not known to have repeated the offence, and appears to be penitent; but as no suitable person was found to take his place in the school, their number and influence have probably been much diminished.

The church at Brainerd has been increased by the addition of twenty members by profession, and fifty-seven received from the church, formerly worshipping at Carmel, which, on account of the removal of most of the members into the neighborhood of Brainerd, it was thought best should be united with the church there. This church now contains 116 members. No accounts have been received of additions to any of the other churches, and their members are supposed to remain nearly as they were a year ago, except so far as they have been diminished by death, and removal to the new country in the west.

The meetings at Brainerd have generally been large and interesting during the year. At Red Clay, Doct. Butler has been occasion-

ally aided in his labors by the Rev. Mr. Clauder, of the United Brethren's mission and Mr. Foreman from Candy's Creek, and the preaching of the word and the other means of grace have at times been attended upon with much seriousness.

Messrs. Chamberlin and Potter, and also Messrs. Huss and Foreman have continued to preach at the stations where they reside, and at other places, much as in former years; but the anxiety and uncertainty and temptation to which the Indians are subjected, and the influence of intoxicating drinks, of evil example, and of wanton oppression which every where abound, counteract the force of truth and greatly dishearten the missionaries. It is doubtful whether the servants of Christ, in any age or place, have labored in more discouraging circumstances.

On the last day of July another council of Cherokees met at a place about two miles distant from the mission house at Red Clay, and continued in session a week or two. The number assembled was supposed to be greater than at any former council for many years past. A special agent from the United States government was present. The meeting resulted in the appointment of another delegation to proceed to the city of Washington the ensuing winter. During the session of the council, public worship was attended every morning and evening at the council ground, and also at the mission school-house. These services together with frequent preaching, and other religious services held at other times in the immediate vicinity, at which those Cherokees, not otherwise engaged, could attend, seemed to be the source of much comfort to the distressed Indians, as well as a great restraint to wicked and idle persons who are accustomed to assemble on such occasions.

A great majority of the Cherokees, it is said, are still decidedly opposed to the existing treaty, and express their determination never to submit to it. Another effort was made by them last winter to negotiate a new treaty, or to have important alterations made in respect to some of the provisions of the existing one, but without effect. The time allowed in the treaty for the removal of the tribe is drawing to a close, while but a small portion of them have yet gone to their new country or are making preparation to go before that time shall expire. What the issue of this unhappy state of things will be, none, but that God, under whose overruling providence all events occur, can foresee.

MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephus Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Aaron Gray, *Mechanic*; Asa Egerton, Ellen Stetson and Emeline Bradshaw, *Teachers and assistants*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; and Mrs. Palmer, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Catechist and Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith and Sarah Ann Palmer, *Teachers and Assistants*.

(3 stations; 3 missionaries, 4 teachers, 4 farmers and mechanics, and 12 female teachers and assistants;—total, 23.)

No important changes have occurred among the laborers at this mission during the year, and all the families have been favored with comfortable health. The dwelling house erected for Mr. Worcester at Park Hill was so nearly completed that he removed from Union on the 2d of December; and in June the printing press was removed into the new office built for it at the same place. Owing to the time of Mr. Worcester having been otherwise occupied, and his having no competent assistant in the work of translation, very little printing in the Cherokee language has been executed, and the press has been principally employed upon books and tracts in the Choctaw language. Mr. Boudinot is expected to join Mr. Worcester again the present autumn, when printing in Cherokee may be resumed.

The schools have been full and prosperous,—at Dwight, about seventy, Fairfield twenty-five, and Park Hill thirty-seven; which, together with the school taught by Miss Smith on Bayou Menard, embrace about 155 pupils; of whom nearly seventy-five are boarded in the mission families. The public boarding-house, established and supported by the Cherokees at Fairfield, has been suspended.

The state of religion during the year has been low, though many of the meetings have been well attended, and the truth has been listened to with apparent interest. The minds of the people seem to have been almost wholly engrossed with their secular and political affairs, while at the same time, intemperance, gambling, lewdness and other vices have prevailed to a painful extent.

Eighteen persons were received to the church at Fairfield, during the year ending with last October, all on profession of their faith. One was proposed for admission at Dwight in December. Some cases of apostasy and backsliding have occurred. In June last, a church, consisting of nineteen members was organized at Park Hill. Ten were Cherokees and three were of African descent. All were received by letter from other churches.

Mr. Washburn preached to the Cherokees statedly at a number of places besides Dwight, and one Sabbath each month, at the earnest solicitation of the officers, he spends at Fort Gibson, where he has an attentive audience, and encouraging evidence, in the hopeful conversion of some of his hearers, that his labors are not in vain. A handsome donation has also been made as a compensation for his labors. Messrs. Worcester and Newton attend public worship statedly at three places besides the mission station.

While the mission families generally have been favored with good health, one of the assistant missionaries at Dwight, Mr. Aaron Gray, was suddenly removed by death on the 25th of June last. His life

while connected with the mission, which was nearly eight years, was one of prayer and usefulness; and by his amiable deportment and exemplary devotedness to his work he had greatly endeared himself to his associates.

The Cherokee Temperance Society has been revived with a pledge to abstain entirely from using or vending any kind of intoxicating drink, and 248 persons have joined it.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; and Mrs. Wright; Jared Olmstead, *Teacher*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington; Elizabeth A. Merrill, *Teacher*.

MOUNTAIN FORK.—Abner D. Jones, *Teacher*; Mrs. Jones.

BETHABARA.—Loring S. Williams, *Missionary*; Mrs. Williams; Nancy W. Barnes and L. M. Williams, *Teachers*.

GREENFIELD.—Joel Wood, *Missionary*; Mrs. Wood; Eunice Clough, *Teacher*.

BETHEL.—Peter Auten, *Teacher*; Mrs. Auten.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury; Anna Burnham, *Teacher*.

GOOD WATER.—Ebenezer Hotchkin, *Catechist*; Mrs. Hotchkin.

(8 stations; 5 missionaries, 1 catechist, 3 teachers, 13 female teachers and assistants, and 4 native teachers,—total, 22.)

Bethabara will probably cease to be occupied as a station on account of the removal of Mr. Williams and family, about the close of the present month.

The following is a tabular view of the schools which have been taught under the care, and, with the exception of the last, at the expense of the mission, during the past year.

Stations.	Teachers.	Pupils.		
		Whole no.	Average.	Months taught.
1 Stockbridge,	Miss Merrill,	46	12	
2 Mountain Fork,	A. D. Jones,	29	12	8
3 Bethabara,	Mrs. Barnes and Miss Williams,	41	30	
4 Yanubbi—out school,	Payson Williston—native,	30	16	4
5 Greenfield,	Miss Clough,	40	18	9
6 Bok Tuklo—out school,	A. Carney—native,	28	15	5
7 Wheelock,	J. Olmstead,	30	10	8
8 Red River—out school,	Elisha Yale—native,	26	18	4
9 Bethel,	S. Moulton, P. Auten,	12	6	8
10 Pine Ridge,	Miss Burnham,	35	20	11
11 Lower Ferry—out school,	J. Q. Adams,	28	18	3
12 Good Water,	J. Q. Adams,	20	17	4
		365	192	

As the schools under the direction of the agent of the United States, supported by a fund belonging to the Choctaws, have gone into operations, amounting to twelve or fifteen in number, and as the Choctaws have other funds at their disposal which might be appropriated in a similar manner, and so many of the tribe are possessed of property and intelligence, it is hoped that, at no distant period, they will, to a great extent, maintain their own schools, without aid from the mission. The interest felt in the schools by the Choctaws, and their desire to have their children educated, does not, however, appear to have increased during the year. In two neighborhoods where Mr. Wood has labored, a commendable zeal on this subject has been manifested, and the people in each have borne most of the labor and expense of erecting a school-house. Mr. Wood states that the school at his station was never more prosperous. During the summer and fall of last year, the Choctaws at Bethabara expressed an earnest desire to have a school of a high order for the education of their daughters, and subscribed liberally for its accommodation and support. A competent female teacher was sent to their country for that purpose, and the school was opened under favorable auspices: but recently, owing to some local excitement and disaffection, it seems to have been regarded with less favor, and it is doubtful whether it will be sustained. A high school for youth of the other sex, to be supported by their own funds, under the superintendence of the United States government, is in contemplation.

The churches and congregations generally, so far as appears from the statements of the missionaries, are in nearly the same condition as to numbers, that they were last year. In the two places where Mr. Wood ministers, some increase has been witnessed, both in the numbers attending on public worship, and in the serious attention which has been given to the truth.

About half his Sabbaths Mr. Kingsbury has spent at Fort Towson, two miles distant from his station at Pine Ridge; where, including the regular garrison, and some companies which were temporarily encamped in the immediate vicinity, he has found a call for much ministerial labor. Nor has he labored there without the divine blessing. Two young officers were received to the church at Pine Ridge on profession, and three other persons from other churches, in January; and again in May ten persons from the garrison made a profession of their faith in Christ, and were admitted to church fellowship. On each occasion the number of members was doubled by the accessions made. Four soldiers had joined the Methodist church. Meetings still continued to be frequent; numbers were seriously inquiring after the way of life, and others were rejoicing in Christ. Mr. K. states that he had never seen a place where there was a more decided religious influence. A temperance society in the fort embraced about half the command, and no ardent spirits or wine are allowed at the post.

The following is a tabular view of the churches at the several stations.

Stations.	Added.					
	On examination.	By letter.	Total added.	Excommunicated.	Died.	Removed.
Stockbridge,	1		1	3	8	116
Greenfield,	6	1	7		1	23
Wheelock,	7	3	10	3	4	67
Pine Ridge,	12	3	15		1	19
Total,	26	7	33	6	13	225

On the 12th of December last, Mr. Peter Auten and wife, Mr. Jared Olmstead and Mrs. Nancy W. Barnes, embarked at New York, and proceeded by way of New Orleans to join the Choctaw mission. Mr. Auten was located at Bethel, Mr. Olmstead at Wheelock, and Mrs. Barnes at Bethabara, in charge of the high school for girls mentioned before.

The station at Clear Creek proved to be unhealthy, and after having his labors much interrupted by sickness, Mr. Hotchkin, with the advice of his brethren, abandoned the place, and removed his family beyond the Kiemichi river, in the western part of the Choctaw country, and took charge of one of the government schools, to which he had been invited by the agent, and where he found a dwelling house and school house erected for his accommodation. As he has a Choctaw assistant in the school, he is able to devote most of his time to giving religious instruction to the people around him.

The following tracts in the Choctaw language, prepared by the missionaries, have been printed at the Cherokee press during the past year.

	Pages.	Copies.
Choctaw Almanac for 1837,	24	500
Henry Ubokaia,	20	3,000
Catharine Brown,	16	3,000
Poor Sarah, Am I a Christian ? and the Bible,	24	3,000
Ten Commandments, and A poison Tree and Sin,	40	3,000
Translation of the book of Jonah, Naaman and Gehazi, Patient Joe, and Psalm 116,	20	3,000
Worth of a Dollar, and Providence Acknowledged,	12	3,000
Incorrigible Sinner forewarned of his Doom,	12	3,000
He that toucheth you toucheth the Apple of his Eye, and Do as you would be done by,	12	3,000
Irreverence in the House of God, and Pray for them that persecute you,	12	3,000
Troublesome garden, and Parent's neglect of their children,	20	3,000
Total,	212	30,500

The whole number of tracts printed is 30,500 ; embracing 576,000 pages.

The health of Mr. and Mrs. Moulton, especially that of the latter, became so much impaired, that it was deemed advisable, both by himself and his brethren, that he should remove to a different climate. He accordingly requested a discharge from his connection with the Board, which has been granted ; and he left his station with his family in April.

The severe and repeated attacks of disease experienced by his wife and other members of Mr. Williams's family, together with his own impaired health, have led him most reluctantly to the conclusion that he ought not much longer to continue his labors among the Choctaws. His request that his connection with the Board might be dissolved was hastened by the angry and determined opposition of a few half blood Choctaws in his neighborhood to him and his labors, whose prejudices seem to have had no other foundation than Mr. Williams's kind and faithful expostulation with them for their immoralities. He has recently been honorably discharged, and was expected to retire from the mission the present month. As the disaffection extended to the high school for girls, which he had been principally instrumental in establishing, so far as to seem likely seriously to interfere with the usefulness of Mrs. Barnes, who had the charge of the school, she will probably think it advisable to remove with Mr. Williams and his family.

During the last year the Chickasaws, who since the sale of their country, about four years ago, have been in a most unsettled and exposed condition, have secured a residence for themselves among the Choctaws, their former neighbors and brethren of the same language. The western part of the Choctaw country, to be called the Chickasaw district, is assigned to them, where they are to live under Choctaw laws, with permission to settle on any unoccupied lands in other parts of the territory. For these privileges they pay to the Choctaws \$550,000. The field of labor open to the mission will be enlarged by an addition from this source of perhaps 3,000 to the population of the country ; while the moral influence of the new settlers, who are said to have become greatly debased by their late exposures and temptations, may be, it is feared, injurious to their Choctaw brethren, with whom they are now to reside.

MISSION TO THE CREEKS.

R. L. Dodge, *Physician and Catechist.*

The affairs of this mission have worn a perplexing and discouraging aspect for the last two years. The Creeks generally, and especially those of mixed blood, have been either indifferent or hostile to the missionaries and their operations ; while the dissensions which have prevailed between different portions of the tribe, and the unpleasant relations which they have sustained to the government of

the United States, have rendered them still more disinclined to receive instruction from the white teachers sent among them. The influence of white men residing near them has tended rather to strengthen their prejudices. The fact that missionaries from three different denominations of Christians were laboring in the vicinity of each other, exerted a distracting and unfavorable influence. To these circumstances it is probably owing that the number attending religious meetings has been comparatively small, and that it has not been found practicable, since the establishment of the mission, to maintain a school of any promise within their territory.

In September of last year a number of the Indians, including some of the chief men, influenced, as there is sufficient evidence for believing, by white men residing in the vicinity, had a petition prepared for them, which they forwarded to the United States' agent in that vicinity, requesting that the missionaries and teachers of all denominations might be removed from their territory. In this paper charges were preferred against the missionaries, embracing nothing however, against those under the patronage of the Board, which affected their christian or missionary character. Without having any opportunity given them to meet the charges, or any examination into the truth of the allegations having been had, all were directed immediately to leave the Creek country.

Under these circumstances, and in view of the ill health of his wife, Mr. Fleming thought it advisable to request a discharge from the further service of the Board, which was granted in March. Doct. Dodge has spent the period since the interruption of the mission in the practice of medicine in that vicinity, ready to return again to the Creeks, or enter any other door which divine providence may open before him.

Communication has been had with the War Department relative to the case, and with a favorable result; and while the field of labor has been enlarged by the removal of 12,000 or 15,000 Creeks from their residence in Alabama to the new country in the west, the way seems now open for re-establishing the mission there, with a better prospect of its permanence, so soon as the state of the treasury will permit, and suitable persons shall be found for the service.

Previous to Mr. Fleming's departure from the Creek country, two small books prepared by him in the language of the tribe were printed at the Cherokee press: one entitled the *Child's Book*, embracing twenty-four pages, and the other *The Muscogee Teacher*, embracing thirty-six pages. Of the former 500 and of the latter 250 copies were printed; making in all 750 copies and 21,000 pages.

MISSION TO THE OSAGES.

William C. Requa, *Farmer and Catechist*.

(1 station and one assistant missionary.)

Early during the past year measures were adopted for re-establishing this mission ; and various circumstances encouraged the hope that something might be done to benefit the miserable Osages. It seemed probable that they would be permitted to remain in possession of the tract of country assigned them by the treaty of 1825 ; and not a few of them manifest more disposition than formerly to abandon the chase and cultivate the soil. Among these were those formerly connected with the agricultural establishment at Hopefield, together with a number of half breeds and others who were educated at the mission schools at Harmony and Union. Funds were also expected from the sale of the mission buildings and improvements at the two stations just named, and of three sections of land connected with them ; which, if wisely expended, would be adequate for establishing and carrying forward for some years a mission of considerable extent. The government of the United States, in fulfilment of the treaty of 1825, recently furnished those Osages who were desirous of cultivating the soil, with a quantity of agricultural implements, some aid in procuring stock, &c. which were likely to facilitate their improvement.

Under these circumstances, Mr. Requa, the only remaining individual of the Osage mission, and who had himself nearly determined to abandon his work there in discouragement, visited their towns last autumn. It seemed to him that the providence of God was clearly calling to a re-establishment of the mission ; and accordingly, after correspondence with the Committee, he examined their reservation, and selected a favorable spot for a large agricultural colony near its southeast corner, on the La Belle, or Coal creek, a western branch of the Neosho river, and within nine miles of their junction. He had made considerable progress in preparing the requisite buildings and other improvements, and he hoped soon to have a colony of fifty families around him. A preacher and school teacher were expected to join him as soon as circumstances would permit. But during the past summer the hostility of other portions of the tribe to the new establishment, and apparently to all measures for introducing christian knowledge and the arts of civilized life among them, became manifest. The cattle belonging to the station were killed and the act justified by the chiefs, other property was seized, and some of the settlers were threatened and actually assaulted and beaten by their savage countrymen. So great was the annoyance suffered, and so little prospect of usefulness, or even of safety to the settlers and the mission property did there seem to be, that in the

month of July Mr. Requa removed his effects and left the reservation. No mission station is maintained among the Osages.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*; Samuel Allis, Jr., *Assistant Missionary*; and their wives.

(1 station, 1 missionary, 1 male and two female assistant missionaries.)

Last autumn Mr. Dunbar visited New England. During this visit, which detained him till February, he superintended the printing of a small elementary book, which he had prepared in the Pawnee language, consisting of seventy-four pages. The number of copies was 500. Previous to his return to the Pawnee country, he was united in marriage to Miss Esther Smith of Hadley, Mass. He arrived at Bellevue again on the 6th of May.

Mr. and Mrs. Allis have remained at Bellevue during the year. The summer of 1836, Mr. Dunbar and Doct. Satterlee accompanied the Indians on their hunt, and were travelling with them and receiving from them the same kind and hospitable treatment as heretofore, for nearly three months. In October, Doct. Satterlee started with the Indians again on another hunting excursion, and remained with them till near his death; which event, though time and circumstances of it are not, and may not ever be, fully known to the Committee probably occurred some time in April last. From the information received it appears that some time during the winter or spring, he went to a village of the Shieunes, a neighboring tribe; and that on his return, he was for some reason unable or indisposed to proceed with his companions, and was left by them, as they state, unwell and in a storm of snow. All the information respecting him, which is known to be subsequent, is that portions of his clothing and various other articles belonging to him were found two or three days travel from the Pawnee village, by a company of traders, near the close of the month of May. It is to be hoped that further inquiries may call forth information which shall shed more light on this mournful event.

The Pawnees have been somewhat agitated during the past year by quarrels with some bands of Sioux, which roam over the same hunting grounds. The aspect of the mission is in general much the same as last year.

MISSION TO INDIANS WEST OF THE ROCKY MOUNTAINS.

Henry H. Spalding, *Missionary*; Marcus Whitman, *Physician*; and their wives;
William H. Gray, *Mechanic*.

(2 stations, 1 missionary, 1 physician, 1 mechanic, and 2 female assistants.

During the past year, Mr. Parker has completed his exploring tour, and returned to his native land; and Dr. Whitman, with Messrs. Spalding and Gray, the two former accompanied by their wives, have been carried safely through their journey from the frontiers of the United States to the shores of the Pacific, and when last heard from, at the end of October, had selected the sites for two missionary stations, and were making their preparations for commencing their labors among the Indians.

The route pursued by Mr. Parker in the spring of 1835, and that of Doct. Whitman and his associates in 1836 were the same. Proceeding up the Missouri river, from Liberty, a frontier town in the state of Missouri, to Council Bluffs, 350 miles; from Bellevue, near Council Bluffs to the Black Hills, 720; from the Black Hills to the Rendezvous on Green river, a branch of the Colorado which empties into the gulf of California, 360; thence to Fort Wallawalla on the Columbia river, 600; thence to Fort Vancouver; 200; and thence to the Pacific Ocean, 100; making the whole distance from the western boundary of the state of Missouri to the Pacific, on the route travelled by Mr. Parker, and estimated as accurately as he was able by the common rate of travelling, to be 2,320 miles.

The country from the Forks of the Platte river, about 400 miles from the western boundary of the state of Missouri, till they reached Wallawalla, 300 miles from the Pacific, they found to be barren and desolate beyond any thing they had before conceived of it, the surface being generally sand, with tracts of broken stone seldom refreshed by showers or dews during six or seven months of the year, without trees or vegetation of any kind, except small willows on the water courses, stunted shrubs on the mountains, and a species of bitter herb on the sand plains. Verdant spots, affording grass and water for their horses, occurred scarcely often enough to furnish the necessary resting places at noon and night. Little game, and few Indians, except some straggling bands, are to be met with through that whole distance.

The route pursued affords a tolerably good wagon road the whole way, leaving out of view the interruption which the crossing of rivers and streams presents; and although when they passed through the defile of the mountains, near the head waters of Green river, their estimated height above the level of the ocean was about ten thousand feet, with snow-clad peaks on either hand, towering 6,000 or 8,000 feet above them, yet their ascent had been so gradual that they

scarcely perceived that they had not been travelling over a horizontal plain.

On their arrival at Fort Wallawalla and Fort Vancouver, trading posts occupied by gentlemen connected with the Hudson's Bay Company, the travellers found large and well cultivated fields, affording abundant crops of almost every kind of useful produce, which, with the products of the mechanic arts, many of which are successfully practised there, and the importations of the Company, render the means of comfortable living nearly as cheap as they are in any of the states of this Union. No obstacles of this nature are likely to be encountered in the establishment of missions in the vicinity of these posts. At some other posts of the company, much further in the interior, the arts and comforts of civilized life have been introduced, and the wilderness is thus transformed into the pleasant abode of man.

While on their journey the missionaries were greatly assisted, and treated with much kindness in all respects, by the gentlemen of the American Fur Company, with whom they travelled as far as to the Rendezvous on Green river, and by those connected with the Hudson's Bay Company, under whose escort they performed the remainder of their route. At the several trading posts they were received in the most friendly and hospitable manner. From the gentlemen connected with the latter company, especially, they obtained much important information relating to the country and the Indian tribes where they contemplated locating themselves, and were assured of their countenance and aid in their philanthropic and christian labors. So far as procuring the means of subsistence and other supplies, in the early stages of the mission, is concerned, valuable facilities in the prosecution of their labors may be expected from this quarter.

Bands of Indians which the missionaries met on their way appeared friendly and highly pleased with the thought of having teachers reside among them. One band, especially, the Nez Perces, who had been encouraged by Mr. Parker, in 1835, to expect teachers the following year, came many days journey to meet Doct. Whitman and his associates, and accompanied them on their way to their own country, ready, by every means in their power, to promote the comfort and safety of their visitors, and manifesting the deepest interest in the object of their mission. The knowledge which some of them acquired of christian truth, their readiness to conform to its requirements, their anxious inquisitiveness on religious subjects, and the striking manner in which they manifested the solemn impression which the few truths they had learned had made on their minds, were remarkable and affecting.

On the whole, the difficulties in the way of successfully prosecuting missions among the Indian tribes between the Rocky Mountains and the Pacific Ocean seem fewer and less insuperable than heretofore. Still it is to be remembered that the work is in only its in-

ipient stages; and what obstacles may be met in its progress, it must be left for Divine Providence to unfold, and to furnish grace and wisdom to remove. If much advance is to be made in elevating the Indians before adventurous white men, of various classes, from this and foreign lands, overrun the country, the mission must be enlarged and strengthened without much delay.

According to the best information and estimates which Mr. Parker could obtain, the several tribes occupying the country watered by the Columbia river and its branches, and between the Rocky mountains and the falls on that river, amount in all to about 18,000. The tribes occupying the coast and extending into the interior 200 or 300 miles, and stretching from California to the fifty-fifth parallel of latitude, were estimated to embrace about 45,000 souls. Their numbers, especially south of the Columbia river, are supposed to have been diminished much more than one half by a fatal epidemic which prevailed among them four or five years since.

Mr. Parker returned to this country by way of the Sandwich Islands, and arrived at New London on the 18th of May last. Having accomplished the object for which his temporary appointment was made, in which he has shown a persevering devotedness to his work, highly commendable, his connection with the Board has ceased.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggens, *Farmer*; and their wives; Gideon H. Pond, *Farmer and Teacher*; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedidiah D. Stevens, Stephen R. Riggs, and Samuel W. Pond, *Missionaries*; Mrs. Stevens and Mrs. Riggs; Lucy C. Stevens, *Assistant*.

(2 stations, 4 missionaries, 2 male and 6 female teachers and assistants—total, 12.)

Rev. Stephen R. Riggs and wife, appointed to this mission, arrived at Lake Harriet, on the 2d of April. They will not probably be located permanently at that station. Messrs. Samuel W. and Gideon H. Pond, who were mentioned in the report for 1835, as having gone from the state of Connecticut to the Sioux country; and, unaided by any society, entered on a series of labors for the improvement of these Indians, have, since the establishment of the mission, resided principally at the stations, and labored in connection with the mission families. As they had, before the arrival of the missionaries of the Board, made considerable progress in acquiring a knowledge of the Sioux or Dakota language, and secured the confidence of the Indians, their aid was seasonable and important. During the last year Mr. S. W. Pond has spent some months in Connecticut, in the study of Theology, and while there was licensed to preach the gospel. He has since returned to the Sioux country, and both he and

his brother have offered their services as missionary laborers under the patronage of the Board and may probably be appointed in due time.

Much of the time of the missionaries has hitherto been occupied in preparing buildings and other accommodations for their families and schools. Another large portion of their time has been devoted to the study of the Dakota and French languages; the latter being important in order to communicate instruction to the mixed French and Indian population found at the trading post and other places in that quarter, and also on account of the fact that no interpreters can be obtained who understand both English and Dakota. The language is represented as being peculiarly barren, as is probably the language of every people, whose character and habits of life are like those of the Sioux, of large classes of words which seem almost indispensable in communicating instruction on moral and religious subjects. In addition to this, numerous terms and phrases have in the Dakota language a meaning very different from that conveyed by the corresponding terms and phrases in the English. As illustrations, Dr. Williamson mentions that in Dakota, "a good heart," means simple *joy*: "a bad heart" means *grief*: "a hard heart," *courage*: and a "heart not hard," *cowardice*. The ideas conveyed by the foregoing phrases in our language seem not to be found in the mind of a Dakota, and can with difficulty be made to enter there. Giving religious instruction, must therefore, be a slow process, requiring clearness of thought on the part of the teacher, fertility of illustration, and boundless patience.

At Lac qui Parle, which is one of the posts occupied by Mr. Renville, in connection with the American Fur Company, Doct. Williamson usually holds two religious services on the Sabbath, at one of which he reads a short discourse which he had previously written in French, and which Mr. Renville is kind enough to translate for him into Dakota; and the other is a biblical catechetical exercise. Meetings of the latter kind are frequently held at other times when he can have a few hearers. Nor have his labors been without effect. Seven persons have been received into the church at the station, on profession of their faith, three of whom are full Dakotas, including Mr. Renville, his wife, mother, eighty years of age, and daughter-in-law. Other members of this family are irreproachable in their character, express a hope in Christ, and desire to enjoy the privileges of church fellowship.

The religious meetings at Lake Harriet are small, especially when the Indians are absent on their hunting excursions, and the labors of Mr. Stevens are divided between the station and the garrison at Fort Snelling, six or seven miles distant. The chief of the band at the station manifests a friendly interest in the mission, and constantly attends meetings, with his family. The church organized at the Fort soon after the arrival of the mission families, has suffered from

the declension and apostasy of some of its members. Some new cases of serious inquiry and of hopeful conversion have occurred.

At Lac qui Parle the school taught by Miss Poage has received about forty pupils in all, of whom about ten attend regularly; and the average attendance has been sixteen. Most of them are taught both in English and Dakota, though the latter language has been taught from manuscript, the elementary book printed at Boston not having reached its destination when the latest information from the mission was received. Some read the English New Testament, though without understanding its meaning. Mr. Pond has had a class of men embracing twelve in all, of whom four or five attended daily. Above twenty persons have learned to read and write the Dakota language.

The school at Lake Harriet has received eight boarding scholars, most of whose expenses are defrayed by their friends, and a few others attend from the Indian settlement, when the band are there.

The health of the mission families has been good, and the Indians appear to be friendly. Many favors have been received from Mr. Renville and his family at Lac qui Parle, and from gentlemen at Fort Snelling.

With the aid of Mr. Renville, Dr. Williamson has translated Dr. Watts's Second Catechism for children into the Dakota language, making twelve duodecimo pages, and five hundred copies of it have been printed.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Catechist and Teacher*; Delia Cook, *Teacher*.

FON DU LAC.—Edmund F. Ely, *Catechist and Teacher*; Mrs. Ely.

POKEGUMA.—Frederic Ayer, *Catechist*; John L. Seymour, *Teacher and Mechanic*; and their wives; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*, and his wife.

(4 stations, 2 missionaries, 3 catechists and teachers, 1 other male, and 7 female assistants—total, 13.)

Mr. and Mrs. Town, who have resided at La Pointe for more than two years, withdrew from the mission and from the service of the Board, in April last. Mr. Sproat, who was mentioned in the last report as having labored some time at La Pointe, as a teacher, has been appointed an assistant missionary.

As Messrs. Hall, Boutwell, and Ayer are able to address the Indians on religious subjects and to pray in their own language, christian truth is communicated to them with more ease and frequency than heretofore. Messrs. Ely, Sproat, and Seymour are making progress in acquiring a knowledge of the Ojibwa, and will, it is

hoped, at no distant day, be able to hold free intercourse with the Indians on the great interests of their souls.

The church at La Pointe now embraces nine members exclusive of the mission family, and four of whom are Indian converts who are natives of that place. Meetings are attended by a good number of Indians, when they are not absent from their houses for hunting or other purposes, and a growing interest is manifested in the truths presented, and occasionally there is not a little serious, tender feeling perceptible, and some inclination manifested to inquire after the way of life. Some hope is entertained that two persons have been converted to God during the year. At Fon du Lac the religious meetings have been interesting, and three or four persons give some evidence of having passed from death unto life. But in these and all similar cases, as the minds of the Indians are so darkened by the superstitions and errors of their old systems of religious belief, their ability to apprehend moral and religious truth is so small, and their means of acquiring it so limited, that, except in cases where the illuminating influences of the Holy Spirit are given in a remarkable degree, much time is requisite for making a full developement of their christian character.

In February last Mr. Hall visited Pokeguma, and while there organized a church, consisting, besides the mission family, of three adult Indians, who were baptized on the occasion. Five children were also baptized. The meetings at this station have increased in numbers and interest; and as three or four Indian families had built houses, and spent the winter near the station, the meetings and school suffered no interruption at that season. Favorable opinions are entertained of the religious character of some not connected with the church, and others are advancing in knowledge of the doctrines and duties of the scriptures. At Leech Lake very little interest appears to have been felt in the religious instruction given, and little or no impression made on the hearts of the Indians.

The schools at La Pointe, Fon du Lac, and Pokeguma have been continued through the year, though the number of pupils attending each has varied much at different seasons. At the first two stations the number of Indian families residing near is greatest in the winter, and at the last, in the summer. At La Pointe the number of pupils varied from twelve to thirty-five or forty; at Fon du Lac, from ten to twenty; and at Pokeguma, the whole number of pupils was twenty, while twelve attended school constantly. Mr. Boutwell has been unable, for want of a teacher, to have a school, except as two or three have spent some time in his family, and while there, have learned to read with ease, in the Ojibwa scripture extracts. The schools are all represented as having been highly interesting, and the progress of the pupils good. Numbers have learned to read well both in Ojibwa and English.

The Gospel of Luke and the Acts of the Apostles have been translated into the Ojibwa language, and one thousand copies of the former have been printed, making a book of 110 pages. Translations of other portions of the Scriptures are in progress.

Among the Indians about Pokegama, there is manifested an increasing disposition to imitate the manners of civilized life. Since Mr. Ayer removed to that place in May 1836, four persons, with some aid from the mission, have erected houses and prepared fields near the mission house; and others are ready to follow their example so soon as requisite aid and instruction can be given them. A number have raised good crops of potatoes, and some are preparing for keeping cows and oxen. Efforts of the same kind have been made at other stations, and at La Pointe with similar success; but in order that the desired result may be speedily effected to any considerable extent, it is highly important that, at least, one pious and ingenious farmer, possessed of some mechanical skill, and ready to engage in any labor which may be necessary, should be attached to each station. The ignorance and poverty of the migratory Indian tribes, more, perhaps, than any attachment to the unsettled hunter life, prevent their adopting the state of the civilized agriculturist. They need to be taught how to clear, inclose, and cultivate farms; how to erect comfortable and convenient houses; how to procure, provide for, and profitably use horses and cattle; and how to preserve and turn to the best account the fruits of their labor. Their poverty and destitution present obstacles in the way of the proposed change, which nothing but the greatest fertility in devising expedients, and the greatest energy and perseverance in carrying them into effect, qualities of mind not to be looked for in an uncultivated Indian, can remove.

Where or how shall they obtain the most indispensable agricultural implements, or seeds for planting, or tools for building, or articles to furnish houses even in the simplest manner? On all these points they must be instructed and aided. To form their own plans, direct their labors, or secure the best results from their efforts, they are no more competent than children, and need the same kind and parental care and training. But the missionary, who is acquiring a mastery of the language, translating, teaching, and performing the various appropriate missionary labors, cannot do all this in addition; and yet, if it is not done by some one, the Indians will be, during a large portion of each year, scattered and wandering, beyond his power to instruct or influence them.

A very favorable site for a station has been granted to Mr. Ely by the Indians at Fon du Lac, and a comfortable house erected on it. Their attachment to him and interest in his instructions and labors seem to be increasing.

Mr. Boutwell has been frequently and severely tried by the savage and lawless disposition of the band at Leech Lake, manifesting itself

sometimes in robbing and destroying his garden, plundering his storeroom, and killing his cattle; and at other times assaulting him with the most abusive and threatening language, and making the most unreasonable demands upon him in the way of presents. Nor have their acts of ferocity and violence been confined to him. In December last, they, without provocation, murdered the gentleman connected with the American Fur Company, occupying the post in that vicinity. The murderer has, however, been taken, and is now awaiting his trial. So threatening and alarming has their conduct become, that the company have, it is said, resolved to discontinue their posts in that quarter. Under existing circumstances it may probably be best for Mr. Boutwell to return to Pokeguma or Fon du Lac, rather than to continue his labors so far in advance of the other stations, with so little prospect, at present, of accomplishing the object of the mission.

MISSION SCHOOL AT MACKINAW.

Soon after the last meeting of the Board, the Committee were led to consider the expediency of discontinuing missionary operations at this station, and ultimately decided to close the school and dispose of the mission property at an early period. A change in the state of affairs in that quarter seemed to have rendered such a step advisable. The Indians have been for years past gradually disappearing, and white settlers are taking their places; and those who remain are occupying reservations which they are to hold but four years, and during that period have funds granted them by the government of the United States for the maintenance of schools. On these accounts the necessity for continuing the boarding school at Mackinaw, growing out of the number and wants of the Indians in the vicinity, had ceased, while the resort of great numbers of white people to the island, especially during the summer months, broke in upon the quiet and retirement of the place, and seemed to render it an unsuitable location for such a school.

The boarding pupils, amounting to twenty or twenty-five, were accordingly returned to their friends, or placed in other situations, the most favorable to their future character and welfare which could be found, and all the operations of the mission were suspended about the close of the last spring. Most of the members of the mission family have withdrawn from the service of the Board. Mr. Garey has been appointed by the government of the United States superintendent of one of the Indian reservations in the north-west part of Michigan, and removed there with his family. Mr. and Mrs. Campbell and Miss Goodale, not having such health as to hold out to them the promise of long continued and successful labor at any Indian station, have felt themselves called to retire from the missionary

work. Miss Leavitt is expected to join the mission in the Ojibwa country, and Miss Osmar is residing temporarily at Green Bay. Buildings, land, and other property belonging to the Board at the station have been sold to the amount of about \$6,500, and other property remains to be sold for which the Board may receive from \$2000 to \$4000. This will be disposed of as soon as it can be done advantageously.

By a treaty negotiated with the Ojibwas, Potawatomes, and Ottawas in 1836, they ceded to the United States all the land claimed by them on the northern part of the peninsula of Michigan, and also on the north of the straits of Mackinaw to the St. Mary's river, and extending along the southern shore of Lake Superior to Chocolate river, and bounded southwesterly by a line drawn from that river to Green Bay. On this tract the Indians are to retain certain reservations five years from the ratification of the treaty, and to these the numerous small bands, now scattered over the whole tract, are to be gathered. For the instruction and benefit of the Indians, the government of the United States are to furnish farmers, mechanics and teachers for these reservations, who are to be supported out of the funds due to the Indians in compensation for their lands. After the expiration of the specified term of years, the Indians, if their reservations shall be wanted for the settlement of the advancing white population, are to retire to lands further north and west.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, Chauncey Hall, *Teacher*, Mrs. Hall.

(1 station ; 1 missionary, 1 teacher, and 1 female assistant—total, 3.)

About the close of the last year, the mission family and all the friends of order among the Indians were greatly pained by the perpetration of a wilful murder in their settlement. The quarrel occurred on the Sabbath, and was immediately occasioned by the use of intoxicating liquor which the two murderers had procured a day or two before from the white traders at Green Bay. The perpetrators were men of a lawless and roving character, and were believed to have been repeatedly guilty of similar crimes before, in various places where they had resided. As their guilt was manifest, they were immediately arrested, and were offered to the civil authorities at Green Bay: but the latter refused to act in the case, on the ground that jurisdiction was not regarded as extending to crimes committed by Indians on Indian reservations. A general council of the Indians was therefore convened, and the criminals brought forward for trial; and after a careful examination of the evidence, the murderers were found guilty, and they were formally sentenced by the council to be hung. Before the day of execution arrived, they

found means of escaping from their imprisonment and from the penalty of the law. The promptness with which the arrest was made, as well as the calm, deliberate, yet firm course pursued by the Indians on the trial, and the unanimity with which they made up their verdict, was highly creditable to their sense of justice and their determination to maintain law and order. Three deaths by drowning, all occasioned by intoxicating drinks, occurred but a short time before. It is difficult to say who most deserve to be visited with the severest penalties of the law; they who, when partially bereft of reason, rashly take away life, or they who administer to them these maddening draughts, which they have so much evidence to believe will lead to such fatal results. The pledge of temperance by which most of the industrious and respectable portion of the tribe have bound themselves, has generally been very faithfully kept during the year; and with the exception of a recent disaffection manifested towards the regular head-men of the tribe, which threatens to lead to some serious result, good order has prevailed on the reservation.

No information has been received of additions to the church the past year, and the present number of members is supposed to be about fifty. During the month of February last, special efforts were made by the mission family to awaken the church from the inactive state in which they were. Large and solemn meetings were held, much prayer was offered, many confessions were made, existing divisions were healed, backsliders were restored, and the Holy Spirit seemed to be shed down copiously, on the people. Many, among whom were about twenty heads of families, expressed the hope that they had passed from death unto life. The disaffection with the headmen, however, broke out soon after, dividing the church, and disseminating strife and bitterness through the tribe. Though none have been received to the church and the missionaries are filled with grief and perplexity, yet they still believe that some have been born again.

Two schools have been taught most of the year, in the two principal settlements on the reservation; one by Mr. Hall, and the other by a female hired for the purpose, each containing from twenty to thirty pupils.

Attempts have been made by the United States government during the year to purchase the lands of all the Indians residing on or near the Fox river, which have resulted in extinguishing the Indian title to most of the land in that vicinity. The Stockbridge Indians, however, though repeatedly solicited, have as yet refused to yield to the overtures which have been made to them. Still their minds have been and continue to be painfully agitated on the subject.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—William Williams, *Missionary*; and his wife; Miss Burt, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright; two female *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Miss Fidelia Adams, *Teacher*.

ALLEGHANY.—William Hall, *Teacher and Catechist*; Mrs. Hall.

[4 stations; 3 missionaries, 1 male teacher, and 7 female teachers and assistants;—total, 11.]

The history of this mission during the past year, is not marked with any occurrences of peculiar interest. On the Tuscarora and Alleghany reservations, the Indians suffered very severely last fall and winter from want of food, occasioned by the failure of their crops the previous summer, and on the former the small pox and other diseases prevailed at the same time, by which eighteen persons, among whom were some of the most exemplary and valuable church members, were laid in the grave during the first six months of the present year. At the present time the Indians are said to be uncommonly prosperous in their worldly affairs; except the agitation and strife, and consequent anxiety and discouragement which are experienced, occasioned by attempts to persuade them to sell their lands and remove to some country west of the Mississippi river. A large majority of the people seem to be strongly disinclined to abandon their present homes; while the threatenings and promises which are resorted to, accompanied by deception and bribery, have brought many to favor the proposal.

No unusual interest in religious things has been manifested at any of the stations; though the meetings at all the stations have been well attended, and at Cattaraugus and Alleghany, under the pastoral care of Mr. Bliss, the number and seriousness of the attendants have at times been highly encouraging. In giving an account of his labors, Mr. Bliss states that during the year 1836, he preached above one hundred times to the Indians at Cattaraugus, and forty to the whites in the neighboring settlements, besides attending numerous conferences and prayer meetings; visited Alleghany eleven times, and preached forty sermons there; solemnized nine marriages; and baptized thirteen children; besides preaching four times on the Buffalo reservation. The number of church members on these two reservations is 103, on the Buffalo reservation, forty one, and at Tuscarora, forty four. Two or three persons have been added to each church during the year; leaving the aggregate of church members on all the reservations, 188.

At Tuscarora there have been two schools, embracing about twenty five pupils each. On the Buffalo reservation, there have been three schools, one of them taught by an Indian young man,

and in a settlement of heathen Indians. Two schools have been taught at Cattaraugus, one having in all about fifty pupils, and the other about forty; and three at Alleghany, embracing together seventy five Indian pupils and thirty white; making the whole number of pupils taught, for a longer or shorter period, on all the reservations, about 230. Sabbath schools have been taught pretty constantly and with growing interest and profit to the pupils at all the stations.

Miss Lee, formerly connected with the Cattaraugus station, and Miss Smith, with that of Tuscarora, have been at their own request, transferred to the mission at the Sandwich Islands, and embarked with the large reinforcement which sailed in December last. Impaired health obliged Miss Bishop of the Seneca station to retire from the missionary work for a time last autumn, and it is doubtful whether she will again return to the station. The Rev. Mr. Williams and wife, and Miss Stone have also requested a discharge from the service of the Board, and their requests have been granted, and Miss B., and Miss S., have retired from the missionary work. The infirmities of age will induce Mr. and Mrs. Williams to relinquish the missionary work, as soon as his place can be supplied.

MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, *Native Preacher and Teacher.*

[1 station, 1 native preacher.]

In order correctly to appreciate what has been accomplished for these Indians, it must be borne in mind that when their present teacher commenced his instructions among them, the whole band were ignorant and bigoted papists. Now, when all the families are at home, he has more than thirty persons attending his religious meetings on the Sabbath, all of whom have renounced the Romish church, and adhere to the protestant faith, in spite of the most bitter and protracted opposition. The school, gathered from these protestant families, varies from four or five to fifteen or twenty pupils, according as the people are at home or on their hunting grounds; besides seven of the most promising pupils, for when the teacher has found places in the northern part of Vermont, where they may acquire a knowledge of the English language, and prosecute their studies more successfully. Three persons, including the wife of Osunkherhine, have been admitted to the fellowship of protestant churches, and some others appear to have been born of God. Nearly all the young men of the tribe are in favor of the protestant faith, and a considerable number of them have learned to read their own language, and some are acquiring the rudiments of an English education. The two Catholic schools taught on the reservation have

been given up for want of pupils. A considerable number of small tracts, containing short portions of Scripture, and other religious matter, translated by Osunkherhine into the language of his people, have been printed by him and circulated and read to a considerable extent by the Indians. The catholic priest destroys all copies which he can obtain.

As Osunkherhine's house was too small to accommodate those who attended his meetings, a small building was much needed as a place for public religious meetings. To aid in accomplishing this object, the Committee granted \$100, the estimated expense, being \$250. The remainder was obtained from kind friends in Montreal and Sorel; and the building has probably been completed before this time. A church is expected soon to be organized on the reservation.

Osunkherhine seems to be laboring with much industry and zeal. On the Sabbath he holds three religious meetings, and three others during the week. Half of each week day he teaches school, and the other half he spends in preparation for his meetings, in writing, translating, and in printing, and in visits among the people.

SUMMARY.

During the year past, the receipts of the Board have been \$252,076,55, and the expenditures, including the debt of last year, \$293,456,08. The number of its missions is 29; its stations are 79; its ordained missionaries, 122; its physicians, besides six who are ordained, 11; its teachers, 28; its printers and book-binders, 8; its other lay assistants, 13; and the married and unmarried females connected with its missions, 178;—making in all 360 laborers sent from this country. To these add five native preachers and 100 other native helpers, and the number is 465, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries, 16; females, 33; in all 63. The number of ordained missionaries in the employ of the Board from the beginning, is 174; and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 632. Of the ordained missionaries, 23 have died in connection with the missions, and 31 have received dismissals from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 49. These contain 2,147 native members in good standing. There are eight seminaries or higher institutions to educate native laborers to labor in connection with the missionaries,

and by the blessing of God to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free schools, about 350 in number, contain not far from 13,000 children and youth. There are thirteen printing establishments, at which 24 presses are in operation. There are three type foundries, and two stereotype foundries. The printing, last year, at the several printing establishments, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning it has been 1,339,720 books and tracts, and 142,810,197 pages, in twenty-eight different languages.

CONCLUSION.

In a review of the whole dealings of God's providence with the Board, the past year, we find much reason for encouragement. Its missions were never more successful on the whole, nor were the fields it is endeavoring to occupy ever more inviting. The progress of its work, though not rapid, has been constant, and fully proportionate to the means employed. Nor has there been less evidence than formerly among the missions, of the presence of the Holy Spirit to bless the ministrations of the truth.

An unwonted cloud, indeed, has risen of late upon our horizon, but destined, we may hope, soon to pass forever away. An order to reduce the expenses of the missions considerably below the amount requisite to sustain their actual operations, was found necessary by the Committee in June, and sent in a circular to all the missions. About the same time, five missionaries, then in readiness to embark, were detained for want of funds, nor have they yet gone. Thirty other clerical missionaries, who had received appointments with the understanding that they would be sent forth whenever the state of the treasury should authorize it, were told that they must expect a year's detention. With such halting in our career, with such retrocession, it was natural to ask, when the ground marked out in the conclusion of the last Report would be traversed, when the fields there delineated would be cultivated.

It is due, however, to the patrons of the Board to say, that their actual contributions, the past year, far exceed those of any former year. The falling off is only in relation to their generous intentions, and to our expectations. In a year of unexampled commercial depression, our receipts have been greater by more than \$75,000 than they ever were before; and had not the pressure upon the trade and industry of the country become greater than it was the last autumn, when it was thought to be severe, the increase would have exceeded \$100,000; our debt would have been paid; and our accepted missionaries generally under orders to prepare for entering the field. The unexpected bankruptcy, which, like an earthquake,

some five or six months since, shook and overwhelmed the commerce of the country, was the providential means of preventing these much desired and anticipated results. As it is, the increased expenses of the missions, and also the expense of sending forth more than sixty new laborers, have, through the grace of God, been sustained ;—leaving our arrears, however, as great as they were a year ago.

Thus much, with gratitude to the Giver of all good, would the Committee say concerning the past and the present. The financial prospects of the Board for the year to come, are not yet freed from uncertainty. About \$300,000 will be needed to meet the current expenses, to relieve the treasury, and send forth the missionaries under appointment. The last appeal of the Committee to the patrons of the Board, made in the month of June, has awakened general attention and no small degree of feeling in the christian community, and has already resulted in many liberal contributions. Should the churches operating through the agency of the Board generally imitate the examples which have come to the knowledge of the Committee during the last two months, we may expect to assemble, another year, under very auspicious circumstances.

The Board will doubtless think with the Committee, that the only wise course, in the present condition of trade and finance through the country, will be to send forth few, if any, of the accepted missionaries till there is a certain prospect that the treasury will be relieved from its present embarrassments. May this soon be. And soon it will be, if the thousands cultivating the soil, and others who have in great measure escaped the general calamity, come forward with their prompt and liberal aid.

The annual expenses of the several missions are to be restricted to a definite and fixed amount ; and, the missions having become numerous, the Board will perceive the propriety of forming some rules, which shall aid the Committee in keeping the gross annual expenditure within the proper limits.

The language of this Report is not that of despondency. Never had the missions under the care of the Board, and never had the Board as a missionary institution, a stronger, a more unquestionable hold upon the confidence and affections of the community generally, than at the present time. Never did the patrons of the Board exert themselves so nobly to encourage and sustain its enterprises, as they have done amid the unprecedented distress of the year now come to a close. Never was such a determination evinced by the churches to go beyond all former precedents, in the sacrifices and contributions necessary to sustain the cause. The year past has been uncommonly rich in experience. Its rough influences, while they have shaken and somewhat reduced the missions, will be overruled to increase their economy, their spirituality, their humility, their dependence on God—to prepare them for a more efficient enlarge-

ment and for greater prosperity. And these influences, too, have been fraught with good to the directers and to the patrons of the missions. How prone are we to feel that our tower standeth strong, and forget the rock of our dependence. How prone to feel that our wealth is our own, and lose sight of our obligations to God. A year like the past recalls us to the principles of our religion. Unable longer to walk by sight, we resort to faith, and our missionary graces, activities and energies are revived and restored. With fervent desire and prayer that such may be the effect on all the members and patrons of the Board, the Committee close their **TWENTY-EIGHTH REPORT.**

PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1837.

Mission to Western Africa.

Drafts and purchases, including printing press, types, and freight,	2,711 89
Outfit and expenses of Mr. and Mrs. White,	723 57
Do. do. of Mr. James,	309 78
Passage of Mr. and Mrs. White and Mr. James to Cape Palmas,	300 00—4,045 24

Mission to South Africa.

Remittances,	3,561 51
Purchases, including printing press, &c.,	1,947 75—5,509 26

Mission to Greece.

Remittances and purchases,	4,387 80
Expenses, in part, of four Greek youths,	506 51—4,894 31

Mission to Constantinople.

Remittances and drafts, including expenses at Broosa and Trebizond,	12,665 52
Purchases,	572 03—13,237 55

Mission to Asia Minor.

Remittances for Smyrna and Scio,	9,302 00
Purchases, &c. for do.	1,224 55
Outfit and expenses of Mr. and Mrs. Leyburn,	467 77
Passage of Mr. and Mrs. Leyburn to Smyrna,	200 00—11,194 32

Mission to Syria and the Holy Land.

Remittances for Beyroot, Jerusalem and Cyprus,	9,300 00
Purchases for do.	1,919 82
Outfit and expenses of Doct. Doane,	500 00
Passage of Mr. Bird and family from Smyrna to Boston,	625 00
Expenses, in part, of Mr. Bird and family,	407 57—12,752 39

Mission to the Nestorians and Mohammedans of Persia.

Remittances and drafts,	6,632 54
Purchases, including printing press, types, &c.,	1,857 65
Outfit and expenses of Mr. and Mrs. Holladay,	411 65
Do. do. of Mr. and Mrs. Stocking,	96 64
Passage of Mr. and Mrs. Holladay, and Mr. and Mrs. Stocking to Smyrna,	400 00—9,398 48

Carried forward, \$61,031 55

Brought forward, \$61,031 55

Mahratta Mission.

Remittances, &c. to Bombay and Ahmednuggur,	-	11,679 00
Purchases for do.	- - - -	441 25
Expenses of Mr. Ramsey,	- - - -	200 87
Do. of Mrs. Garrett,	- - - -	225 00
Passage of Miss Farrar from Bombay,	- -	300 00—12,846 12

Mission to South India.

Remittances,	- - - -	10,120 25
Purchases,	- - - -	781 48
Outfit and expenses of Mr. and Mrs. Crane,		229 73
Do. do. of Mr. and Mrs. Tracy,	-	287 35
Do. do. of Mr. and Mrs. Cherry,	-	417 80
Do. do. of Dr. and Mrs. Steele,	-	478 08
Do. do. of Mr. and Mrs. Ward,	-	482 50
Do. do. of Mr. and Mrs. Cope,	-	487 42
Do. do. of Mr. and Mrs. Mussey,	-	547 91
Passage of the above named individuals to Madras,		3,360 00—17,192 52

Ceylon Mission.

Remittances and drafts,	- - - -	17,379 26
Purchases,	- - - -	1,814 48
Expenses of Mr. Hall,	- - - -	125 00—19,318 74

Mission to Siam.

Remittances and drafts,	- - - -	3,110 00
Purchases,	- - - -	136 34—3,246 34

Mission to China.

Remittances,	- - - -	1,962 99
Purchases,	- - - -	103 46
Expenses of Mr. Abeel,	- - - -	1,113 25—3,179 70

Mission to Singapore.

Remittances and draft,	- - - -	5,111 31
Purchases, &c.	- - - -	564 69
Outfit and expenses of Mr. and Mrs. Ball,	- -	261 28—5,937 28

Mission to Java.

Remittances and purchases,	- - - -	5,305 56
Outfit and expenses of Mr. Thomson,	- -	763 46
Do. do. of Mr. Waring,	- -	750 00—6,819 02

Mission to Borneo.

Remittances, purchases, &c.	- - - -	1,889 53
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Carried forward, \$131,460 80

Brought forward, \$131,460 80

Mission to the Sandwich Islands.

Remittances, drafts, &c.	-	-	-	-	24,452 31
Purchases and freight, including passage of thirty-two individuals from Boston to the Sandwich Islands,	-	-	-	-	28,625 16
Outfit and expenses of Mr. and Mrs. Ives,	-	-	-	-	300 89
do. of Mr. and Mrs. Bliss,	-	-	-	-	387 10
do. of Mr. and Mrs. Castle,	-	-	-	-	429 43
do. of Mr. and Mrs. Wilcox,	-	-	-	-	462 50
do. of Mr. and Mrs. Cooke,	-	-	-	-	523 00
do. of Mr. and Mrs. Johnson,	-	-	-	-	533 06
do. of Mr. and Mrs. Bailey,	-	-	-	-	550 65
do. of Dr. and Mrs. Lafon,	-	-	-	-	558 53
do. of Mr. and Mrs. Knapp,	-	-	-	-	572 19
do. of Mr. and Mrs. McDonald,	-	-	-	-	627 01
do. of Mr. and Mrs. Munn,	-	-	-	-	640 55
do. of Mr. and Mrs. Locke,	-	-	-	-	570 67
do. of Mr. and Mrs. Conde,	-	-	-	-	695 15
do. of Dr. and Mrs. Andrews,	-	-	-	-	676 42
do. of Mr. and Mrs. Vanduzee,	-	-	-	-	689 93
do. of Miss M. M. Smith,	-	-	-	-	262 00
do. of Miss L. G. Smith,	-	-	-	-	276 97
Expenses of Mrs. Shepard and family,	-	-	-	-	100 00
do. of Mr. Loomis and family,	-	-	-	-	150 00
do. of Mr. Ruggles and family,	-	-	-	-	100 00
Grant to Doct Chapin,	-	-	-	-	200 00
do. to Mr. Goodrich,	-	-	-	-	556 50
Expenses of Mr. Richards and family,	-	-	-	-	290 45
do. of Mr. Spaulding and family,	-	-	-	-	15 62
Passage of Mr. Chamberlain's two sons from Honolulu,	-	-	-	-	75 00
Refunded Mr. Ely, in part, for outfit,	-	-	-	-	200 00—63,521 09

Cherokee Mission.

Drafts, remittances, &c.	-	-	-	-	3,957 44
Purchases,	-	-	-	-	501 91
Donations received at the different stations,	-	-	-	-	236 00—4,695 35

Arkansas Cherokee Mission.

Drafts and remittances,	-	-	-	-	3,658 51
Purchases,	-	-	-	-	2,848 15
Donations received at the stations,	-	-	-	-	37 05—6,543 71

Choctaw Mission.

Drafts and remittances,	-	-	-	-	3,247 91
Purchases,	-	-	-	-	1,516 10
Donations received at the stations,	-	-	-	-	322 02
Outfit of Mr. and Mrs. Auten and Mr. Olmstead,	-	-	-	-	617 39
Passage of Mr. and Mrs. Auten Mr. Olmstead and Mrs. Barnes from New York to New Orleans, their travelling expenses and various supplies,	-	-	-	-	1,078 87—6,782 79

Creek Mission.

Drafts, &c.	-	-	-	-	486 63
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Carried forward, \$213,490 37

Brought forward, \$213,490 37

Osage Mission.

Drafts and purchases,	-	-	-	-	-	214 28
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Pawnee Mission.

Drafts, remittances and purchases, including 500 copies of Pawnee reading book,	-	-	-	-	1,947 95
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Sioux Mission.

Drafts and purchases, including outfit and travelling ex- penses of Mr. Riggs,	-	-	-	-	1,970 79
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Mission west of the Rocky Mountains.

Drafts and purchases,	-	-	-	-	2,047 00
Expenses of Rev. Samuel Parker and family,	-	-	-	-	785 25
					2,832 25

Ojibwa Mission.

Drafts,	-	-	-	-	-	3,422 78
Purchases,	-	-	-	-	-	964 32
Luke's Gospel, 1,000 copies,	-	-	-	-	-	195 50
Donations received at La Pointe,	-	-	-	-	-	40 00
						4,622 60

Stockbridge Mission.

Drafts and purchases,	-	-	-	-	773 69
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Missions among the Indians in New York.

Tuscarora station,	-	-	-	-	-	554 78
Seneca "	-	-	-	-	-	1,021 33
Cattaraugus "	-	-	-	-	-	710 43
Alleghany "	-	-	-	-	-	505 12
						2,791 66

Indian Missions Generally.

Grant towards the support of an Indian school at St. Fran- cis, L. C., under the care of Rev. P. P. Osunkherhine, and for the erection of a meeting-house,	-	-	300 00
Transportation, freight, cartage, and labor for various sta- tions,	-	-	192 15
			492 15

Agencies.

Services of Rev. J. B. Richardson,	-	-	-	6 25
do. of Rev. H. Cherry,	-	-	-	15 00
do. of Rev. H. E. Waring,	-	-	-	15 00
do. of Rev. G. W. Wood, 4 weeks,	-	-	-	32 00
Travelling expenses,	-	-	-	4 44
do. of Rev. E. Cope,	-	-	-	41 14
do. of Rev. J. W. Dale,	-	-	-	50 00
do. of Rev. R. W. Hume, 10 weeks,	-	-	-	30 00
Travelling expenses,	-	-	-	16 30

Carried forward, \$260 13 \$229,135 74

	Brought forward,	\$260 13	\$229,135 74
Services of Rev. F. B. Thomson, 2 1-2 months,	- -	87 50	
Travelling expenses,	- - -	10 00	
do. of Rev. E. Burgess, 10 weeks,	- - -	80 00	
Travelling expenses,	- - -	47 62	
do. of Rev. Dr. D. Porter, including travelling expenses,		300 00	
Travelling expenses of Rev. D. Magie, including stationary, postage, &c.	- - -	105 82	
Travelling expenses of Rev. H. Bardwell, General Agent, including stationary, postage, &c.	- -	290 00	
Services, travelling expenses, &c. of Rev. H. Read,	-	572 60	
do. do. of Rev. I. Bird,	- -	400 00	
Services of Rev. H. Coe, General Agent, 9 months,	-	450 00	
Travelling expenses, &c.	- - -	15 29	
do. of Rev. W. M. Hall, 7 months,	- - -	525 00	
Travelling expenses, &c.	- - -	71 36	
do. of Rev. R. C. Hand, General Agent, 1 year,	-	800 00	
Travelling expenses, &c.	- - -	270 00	
do. of Rev. F. E. Cannon, General Agent, 1 year,	-	800 00	
Travelling expenses, &c.	- - -	244 79	
Expenses of removing Mr. Cannon's family from Potsdam to Geneva,	- - -	67 00	
do. of Rev. C. Eddy, General Agent, 1 year,	- -	1,200 00	
Travelling expenses, &c.	- - -	385 85	
Travelling expenses of Mr. Armstrong in New England, New Jersey, Pennsylvania, Virginia, North Carolina, &c.	-	292 46	
Travelling expenses of Mr. Anderson, from Charleston to Columbia, Augusta and Savannah,	- - -	71 00	
Travelling expenses of Mr. Anderson and Mr. Greene to New York,	- - -	37 37	
Deputations to attend Anniversaries, &c.	- -	165 81	7,549 60

General Expenses.

Travelling expenses of members of the Board in attending the annual meeting in Hartford, September, 1836,	- -	158 00	
Contingent expenses of the annual meeting,	- -	22 00	180 00

Secretaries' Department.

Salary of Mr. Anderson, Mr. Greene and Mr. Armstrong, in part, for the year ending July 31, 1837,	- - -	3,450 00	
Clerk hire and copying,	- - -	427 73	3,877 73

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending July 31, 1837,	- - -	1,100 00	
Clerk hire,	- - -	502 50	1,602 50

Printing Department.

Twenty-seventh Annual Report, 4,500 copies,	- -	789 64	
Dr. Codman's Sermon,	- - -	47 77	
Missionary Paper, No. 20, 5,000 copies,	- - -	64 70	
do. No. 21, 5,000 do.	- - -	90 57	
do. No. 22, 5,000 do.	- - -	103 30	
do. No. 23, 5,000 do.	- - -	64 70	
What will you do for the Heathen, 5,000 copies,	- -	14 93	
Manual for Candidates, 750 copies,	- -	44 15	

Carried forward, \$1,219 76 \$242,345 57

Brought forward, \$1,219 76 \$242,345 57

Blank Receipts, Circulars, Statements, &c.	-	-	90 60
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	4,302 20	—	5,612 56

Agency in New York.

Salary of agent for the year ending July 31, 1837, clerk's hire, office rent, fuel, stationary, &c.	-	-	-	1,999 58
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Miscellaneous Charges.

Postage of letters and pamphlets,	-	-	-	-	926 44
Fuel and oil,	-	-	-	-	103 22
Blank books and stationary,	-	-	-	-	61 98
Wrapping paper, twine, nails, boxes, &c.	-	-	-	-	35 33
Porterage, freight, labor, transportation of bundles, &c.	-	-	-	-	152 76
Periodicals, books, pamphlets and binding of books,	-	-	-	-	188 69
Transportation of gratuitous copies of the Missionary Herald,	-	-	-	-	30 62
Rent of the Missionary Rooms and taxes,	-	-	-	-	847 50
Fixtures, stoves, furniture, &c.	-	-	-	-	204 10
Plates for cuts,	-	-	-	-	100 48
Copying press,	-	-	-	-	33 00
Books for the library,	-	-	-	-	158 35
Insurance on property at the Missionary Rooms,	-	-	-	-	27 50
Care of the Rooms, making fires, lighting, attendance, &c.	-	-	-	-	166 67
Copying of letters and documents, and for the Missionary Herald,	-	-	-	-	153 50
Use of Tabernacle in New York,	-	-	-	-	150 00
do. of Park street church, Boston,	-	-	-	-	10 00
Discount on bank notes and drafts, and counterfeit notes,	-	-	-	-	477 58
Interest on money borrowed,	-	-	-	-	804 08
					—4,631 80
Total expenditures of the Board,	-	-	-	-	254,589 51
Balance for which the Board was in debt, August 1, 1836,					38,866 57
					\$293,456 08

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1837.

Donations, as acknowledged in the Missionary Herald,	-	-	\$233,443 39
Legacies, do. do. do.	-	-	14,030 32
Interest on the General Permanent Fund,	-	-	2,775 60
For farm and other property sold at Mackinaw,	-	-	1,827 24
Total receipts of the Board,	-	-	\$252,076 55
Balance for which the Board is in debt, carried to new account, August 1, 1837,	-	-	41,379 53
			\$293,456 08

GENERAL PERMANENT FUND.

This fund amounted last year to	-	-	43,639 31
Received since, a legacy, as acknowledged in the Missionary Herald,	-	-	1,246 25
			\$44,885 56

PERMANENT FUND FOR OFFICERS.

This fund amounted last year to	-	-	41,767 53
Received since for profits of the Missionary Herald,	-	-	141 95
			\$41,909 48

AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH.

William R. Thompson, Treasurer, New York City,	- - - - -	8,352 09
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CENTRAL BOARD OF FOREIGN MISSIONS.

James Gray, Treasurer, Richmond, Virginia,	- - - - -	8,703 60
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SOUTHERN BOARD OF FOREIGN MISSIONS.

James Adger, Treasurer, Charleston, South Carolina,	- . - - -	7,655 00
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MAINE.

Somerset County,	Rev. Josiah Tucker, Sec.	Madison,	
	Calvin Selden, Tr.	Norridgewock,	117 19
Lincoln County,	Rev. Jacob C. Goss, Tr.	Woolwich,	622 62
Cumberland County,	Reuben Mitchell, Sec.	Portland,	
	William C. Mitchell, Tr.	do.	2,068 15
York County,	Charles W. Williams, Tr.	Kennebunk,	172 28
Kennebec Conf. of chhs.	B. Nason, Tr.	Hallowell,	980 02
Oxford County,	Rev. Henry A. Merrill, Sec.	Norway,	
	L. Whitman, Tr.	do.	37 50—3,997 76

NEW-HAMPSHIRE.

Rockingham Co. West,	Rev. Calvin Cutler, Sec.	Windham,	
	Moses C. Pillsbury, Tr.	Derry,	742 09
Strafford County,	Rev. John K. Young, Sec.	Meredith Bridge,	
	E. J. Lane, Tr.	Dover,	501 34
Merrimack County,	Rev. David Kimball, Tr.	Concord,	838 81
Hillsboro' County,	Richard Boylston, Tr.	Amherst,	1,991 61
Cheshire County,	Rev. Z. S. Barstow, Sec.	Keene,	
	Samuel A. Gerould, Tr.	do.	1,489 23
Sullivan County,	Rev. Dana Claves, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	354 85
Grafton County,	William Green, Tr.	Plymouth,	1,072 64
Piscataqua Conf. of chhs.	Sherburne Blake, Tr.	Exeter,	127 65—7,118 22

VERMONT.

Windham County,	Rev. J. L. Stark, Sec.	West Brattleboro'	
	N. B. Williston, Tr.	Brattleboro'	755 86
Windsor County,	Rev. John Richards, Tr.	Windsor,	758 77
Orange County,	Rev. Calvin Noble, Sec.	Chelsea,	
	John W. Smith, Tr.	do.	708 00
Washington County,	Chauncey L. Knapp, Sec.	Montpelier,	
	Constant W. Storrs, Tr.	do.	443 06
Franklin County,	C. F. Safford, Tr.	St. Albans,	188 05
Chittenden County,	Rev. J. H. Converse, Sec.	Burlington,	
	William J. Seymour, Tr.	do.	629 93
Addison County,	Rev. Dr. Merrill, Sec.	Middlebury,	
	Elisha Brewster, Tr.	do.	611 80
Rutland County,	Rev. Amos Drury, Sec.	Fairhaven,	
	James D. Butler, Tr.	Rutland,	1,519 76
Orleans County,	G. H. Cook, Tr.	Craftsbury,	64 19
Caledonia Co. Conf. of chs.	Israel P. Dana, Tr.	Danville,	126 13—5,805 55

MASSACHUSETTS.

Berkshire County,	Rev. Horatio N. Brinsmade, Sec.	Pittsfield,	
	Rodolphus Colton, Tr.	Lenox,	1,404 36
Franklin County,	Rev. Mason Grosvenor, Sec.	Ashfield,	
	Franklin Ripley, Tr.	Greenfield,	1,283 00
Northampton and vicinity,	Daniel Stebbins, Sec.	Northampton,	
	Josiah D. Whitney, Tr.	do.	2,682 18
Hampden County,	Rev. Dorus Clark, Sec.	Blandford,	
	Solomon Warriner, Tr.	Springfield,	1,895 48
Brookfield Association,	Rev. Francis Horton, Sec.	West Brookfield,	
	Allen Newell, Tr.	do.	2,433 85

	Carried forward, \$9,698 87	\$41,632 22
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			Brought forward,	9,698 87	\$41,632 22
Worcester Co. North,	Rev. Daniel O. Morton, Sec.	Winchendon,			
	Benjamin Hawkes, Tr.	Templeton,	1,148	91	
Worcester Co. Central,	Henry Wheeler, Tr.	Worcester,	3,192	94	
Worcester Co. R. Ch. So.	Henry Mills, Tr.	Millbury,	1,339	00	
Middlesex North and vicinity Char. So.	J. S. Adams, Tr.	Groton,	836	95	
Middlesex South Conf. of churches,	P. Johnson, Tr.	Framingham,	258	84	
Essex County, North,	Rev. L. F. Dimmick, Sec.	Newburyport,			
	James Caldwell, Tr.	do.	1,507	38	
Essex County South,	Joseph Adams, Tr.	Salem,	1,162	55	
Boston and vicinity,	Charles Stoddard, Tr.	Boston,	13,129	32	
Norfolk County,	Rev. Elam Smalley, Sec.	Franklin,			
	Rev. Dr. Burgess, Tr.	Dedham,	1,482	76	
Palestine Miss. Society,	Rev. Jonas Perkins, Sec.	Weymouth,			
	Ebenczer Alden, Tr.	Randolph,	1,288	80	
Taunton and vicinity,	Rev. Erastus Maltby, Sec.	Taunton,			
	Hodges Reed, Tr.	do.	626	08	
Pilgrim Association,	Rev. E. G. Howe, Tr.	Halifax,	140	70	
Old Colony Association,	Rev. Samuel Nott, Sec.	Wareham,			
	Haydon Coggeshall, Tr.	New-Bedford,	777	28	
Barnstable County,	Rev. N. Cogswell, Tr.	Yarmouth,	458	41	
Lowell and vicinity,	W. Davidson, Tr.	Lowell,	492	29	37,541 08

CONNECTICUT.

Litchfield County,	Rev. F. Harrison, Sec.	Bethlem,			
	Charles L. Webb, Tr.	Litchfield,	4,482	82	
Hartford County,	James R. Woodbridge, Tr.	Hartford,	6,316	23	
Hartford Co. South,	Richard Hubbard, Tr.	Middletown,	1,700	64	
Tolland County,	Elisha Stearns, Sec.	Tolland,			
	Jonathan R. Flynt, Tr.	do.	1,479	55	
Windham County North,	Rev. George J. Tillotson, Sec.	Brooklyn,			
	Job Williams, Tr.	Pomfret,	775	46	
Windham County South,	Rev. Anson S. Atwood, Sec.	Mansfield,			
	Zalmon Storrs, Tr.	do.	696	23	
Norwich and vicinity,	F. A. Perkins, Tr.	Norwich,	2,480	21	
New London and vicinity,	C. Chew, Tr.	New London,	2,635	87	
Middlesex Association,	Rev. William Case, Sec.	Chester,			
	Selden M. Pratt, Tr.	Essex,	717	23	
New Haven County East,	Rev. Zalva Whitmore, Sec.	North Guilford,			
	Samuel Frisbie, Tr.	Branford,	918	11	
New Haven County West,	Rev. Stephen Hubbell, Sec.	Woodbridge,			
	William Stebbins, Tr.	New Haven,	1,265	44	
New Haven City,	F. T. Jarman, Tr.	New Haven,	2,049	34	
Fairfield County East,	Rev. F. W. Chapman, Sec.	Stratford,			
	Silvanus Sterling, Tr.	Bridgeport,	857	72	
Fairfield County West,	Rev. Theophilus Smith, Sec.	New Canaan,			
	Matthew Marvin, Tr.	Wilton,	1,744	22	28,119 07

NEW YORK.

New York City and } Brooklyn, }	J. Talbot, Sec.	N. York City,			
Auburn and vicinity,	W. W. Chester, Tr.	do.	17,107	34	
Greene County,	H. Ivison, jr. Agent,	Auburn,	2,521	11	
Geneva and vicinity,	Rev. Dr. Porter, Sec. and Tr.	Catskill,	2,259	57	
Washington County,	C. A. Cook, Agent,	Geneva,	4,911	17	
Oneida County,	Marvin Freeman, Tr.	Salem,	110	45	
St. Lawrence County,	Abijah Thomas, Tr.	Utica,	4,282	50	
Monroe County,	Justus Smith, Tr.	Potsdam,	734	87	
Buffalo and vicinity,	Ebenezer Ely, Tr.	Rochester,	4,915	99	
	H. Pratt, Agent,	Buffalo,	542	10	37,385 10

NEW JERSEY.

Essex County,	T. Frelinghuysen, Tr.	Newark,	993	79	
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VALLEY OF THE MISSISSIPPI.

Auxiliary Society,	William T. Truman, Tr.	Cincinnati, O.	5,902	89	
Western Reserve,	Rev. Harvey Coe, Sec.	Hudson, O.			
	Rev. Rufus Nutting, Tr.	do.	4,443	97	
Michigan Aux. Society,	Edward Bingham, Tr.	Detroit,	1,326	00	11,672 86

 \$157,344 12

APPENDIX.

I.

TABULAR VIEW OF THE MISSIONS AND MISSIONARIES OF THE BOARD.

The Missions.

MISSIONS.	When instituted.	Stations.	Ordained Missionaries.	Physicians.	Teachers.	Printers and Book-binders.	Other lay assistants.	Females.	Native Preachers.	Native Helpers.	Churches.	Native members.	Seminaries.	Seminarists.	Printing establishments.
West Africa,	1835	1	1			1		1			1		1	40	1
South Africa,	1835	2	5	1				4							1
Greece,	1830	2	3					3					1	25	
Constantinople,	1831	1	4					2		3			1	20	
Asia Minor,	1827	4	8			1		9		4					1
Syria,	1820	3	9					8		2			1	15	1
Nestorian,	1834	1	2	1	1			4					1	44	1
Mohammedan,	1836	1	1												
Mahratta,	1814	5	6		2	1		10		2	2	21			1
Madras,	1836	1	2					2							
Madura,	1834	2	10	1				11		18	1				
Ceylon,	1816	7	7	1		1		9	2	71	7	302	1	166	1
Siam,	1831	1	2	1				3							1
China,	1830	1	3			1									1
Singapore,	1834	1	4	1		1		3			1	1	1	20	1
Java,	1836		4					4							
Borneo,	1836	1	2					1							
Sandwich Islands,	1820	15	27	2	9	2	2	47		15		916	1	68	2
*Cherokees,	1818	8	6	1	4		6	21	2	8		395			1
Choctaw,	1818	6	4		4			10		4		230			
Creek,	1832			1						1		8			
†Osage,	1820	1					1								
Pawnee,	1834	1	1				1	2							
Rocky Mountain Indians,	1836	2	1	1			1	2							
Sioux,	1836	2	4		1		1	6		2		10			
Ojibwa,	1830	4	2		3		1	7		2		13			
Stockbridge Indians,	1828	1	1		1			1		1		60			
†New York Indians,	1805	4	3		3			9		4		188			
Abernaquis,	1835	1							1			3			
29 Missions.		79	122	11	28	8	13	179	5	100	49	2147	8	418	13

* A mission was commenced among the Arkansas Cherokees in 1820.

† Transferred to the Board, by the United Foreign Missionary Society, in 1827; together with the stations then existing at Maumee and Mackinaw.

A mission was commenced among the Chickasaw Indians in 1821, by the Synod of South Carolina and Georgia, and was transferred to the Board in 1827, and terminated in 1835

Missionaries employed by the Board from the commencement of its Missions.

*Deceased.

†Formerly connected with the United Foreign Missionary Society.

‡Formerly connected with the Missionary Society of the Synod of South Carolina and Georgia.

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceas- ed.</i>	<i>Dismiss- ed.</i>
*Hall, Gordon,	Andover,	1811	Mahrattas,	1826	
*Newell, Samuel,	do.	"	do.	1821	
Judson, Adoniram,	do.	"	India,		1812
Nott, Samuel,	do.	"	Mahrattas,		1815
*Richards, James,	do.	"	Ceylon,	1822	
*Warren, Edward,	do.	"	do.	1818	
*Rice, Luther,	do.	1812	India,		1812
Poor, Daniel,	do.	1814	Ceylon and Madura,		
Bardwell, Horatio,	do.	"	Mahrattas,		1821
Meigs, Benjamin C.	do.	"	Ceylon,		
Kingsbury, Cyrus,	do.	1816	Cherokees&Choctaws,		
*Nichols, John,	do.	"	Mahrattas,	1824	
Williams, Loring S.	do.	"	Cherokees&Choctaws,		1837
Graves, Allen,	do.	"	Mahrattas,		
Butrick, Daniel S.		1817	Cherokee Indians,		
*Parsons, Levi	do.	"	Syria,	1822	
*Hoyt, Ard,		"	Cherokee Indians,	1827	
Chamberlin, William,		"	do.		
Washburn, Cephas,		1818	Choctaw Indians,		
*Fisk, Pliny,	do.	"	Syria,	1825	
*Woodward, Henry,	Princeton,	"	Ceylon,	1834	
Spaulding, Levi,	Andover,	"	do.		
Winslow, Miron,	do.	"	Ceylon and Madras,		
*Finney, Alfred,		"	Cherokee Indians,	1829	
Scudder, John, M. D.		1819	Ceylon and Madras,		
Potter, William,		"	Cherokee Indians,		
Wood, Joel,		"	Choctaw do.		
Wright, Alfred,	do.	"	do.		
Thurston, Asa,	do.	"	Sandwich Islands,		
Bingham, Hiram,	do.	"	do.		
Whitney, Samuel,		"	do.		
Byington, Cyrus,	do.	"	Choctaw Indians,		
Bird, Isaac,	do.	1820	Syria,		
Temple, Daniel,	do.	"	Malta & Asia Minor,		
Goodell, William,	do.	"	Syria&Constantinople,		
Goodrich, Joseph,		1821	Sandwich Islands,		1836
*Moseley, Samuel,	do.	"	Choctaw Indians,	1824	
Ely, James,		"	Sandwich Islands,		1830
Stewart, Charles Samuel,	Princeton,	"	do.		1827
Richards, William,	Andover,	1822	do.		
Bishop, Artemas,	Princeton,	"	do.		
Brigham, John C.	Andover,	"	South America,		1826
King, Jonas, D. D.	do.	"	Syria and Greece,		
*Parvin, Theophilus,	Princeton,	"	South America,		1825
*Frost, Edmund,	Andover,	1823	Mahrattas,	1825	
*Gridley, Elnathan,	do.	1824	Asia Minor,	1827	
Worcester, Samuel A.	do.	1825	Cherokee Indians,		
Stone, Cyrus,	do.	"	Mahrattas,		
Brewer, Josiah,	do.	"	Western Asia,		1828
Smith, Eli,	do.	1826	Syria,		
Lane, Joseph,	Bangor,	"	New York Indians,		1828
†Vaill, William F.		1827	Osage Indians,		1834
†*Montgomery, Wm. B.		"	do.	1834	

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceas- ed.</i>	<i>Dismiss- ed.</i>
†Dodge, Nathaniel B.		1827	Osage Indians,		1835
†Jones, Anasa,		"	do.		1835
†*Pixley, Benton,		"	do.		1830
†Harris, Thomson, S.	Princeton,	"	New York Indians,		1830
†Van Tassel, Isaac,		"	Maumee Indians,		
†Ferry, William M.,	Princeton,	"	Mackinaw Indians,		1834
Allen, David Oliver,	Andover,	"	Mahrattas,		
Green, Jonathan S.	do.	"	Sandwich Islands.		
Clark, Ephraim W.	do.	"	do.		
*Miner, Jesse,		"	Stockbridge Indians,	1829	
Whiting, George B.	Princeton,	"	Syria,		
Palmer, Marcus, M. D.		"	Osage&Arkansas Ind's,		
Andrews, Lorrin,	do.	"	Sandwich Islands,		
Elliot, John,		"	New York Indians,		1833
Gulick, Peter J.	do.	"	Sandwich Islands,		
†Stuart, Thomas C.,		"	Chickasaw Indians,		1835
†Holmes, James,		"	do.		1834
†Blair, William C.		"	do.		1831
†Wilson, Hugh,	do.	"	do.		1835
Hornell, George,		1828	Mackinaw,		1829
Thompson, John,	do.	"	Cherokee Indians,		1832
*Hervey, William,	do.	"	Mahrattas,	1832	
Read, Hollis,	do.	"	do.		1837
Bridgman, Elijah C.	Andover,	1829	China,		
Marsh, Cutting,	do.	"	Stockbridge Indians,		
Smith, Hiram,		"	New York Indians,		1829
Dwight, H. G. O.	do.	"	Constantinople,		
Baldwin, Dwight,	Auburn,	"	Sandwich Islands,		
*Allen, Harrison,		"	Choctaw Indians,	1831	
Abeel, David,	N. Brunswick,	"	China,		
Ramsey, William,	Princeton,	"	Mahrattas,		1837
Tinker, Reuben,	Auburn,	1830	Sandwich Islands,		
Dibble, Sheldon,	do.	"	do.		
Emerson, John S.	Andover,	"	do.		
Schauffler, William G.	do.	"	Constantinople,		
Boggs, George W.	Princeton,	"	Mahrattas,		
Alexander, William P.	do.	"	Sandwich Islands,		
Stevens, Jedidiah D.		"	Stockbridge & Sioux Ind.		
Lyons, Lorenzo,	Auburn,	"	Sandwich Islands,		
Hitchcock, Harvey R.	do.	"	do.		
Hall, Sherman,	Andover,	1831	Ojibwa Indians,		
Lyman, David B.	do.	"	Sandwich Islands,		
Spaulding, Ephraim,	do.	"	do.		
Wright, Asher,	do.	"	New York Indians,		
Armstrong, Richard,	Princeton,	"	Sandwich Islands,		
Thomson, William M.,	do.	"	Syria,		
Boutwell, William T.	Andover,	"	Ojibwa Indians,		
Forbes, Cochran,	Princeton,	"	Sandwich Islands,		
Robinson, Charles,	Auburn,	1832	Siam,		
Smith, Lowell,	do.	"	Sandwich Islands,		
Johnson, Stephen,	do.	"	Siam,		
Bliss, Asher,	Andover,	"	New York Indians,		
*Lyman, Henry,	do.	"	Indian Archipelago,	1834	
*Munson, Samuel.	do.	"	do.	"	
Parker, Benjamin W.	do.	"	Sandwich Islands,		
Riggs, Elias,	do.	"	Greece,		
Tracy, Ira,	do.	"	Singapore,		
*Dodge, Asa, M. D.		"	Syria,	1835	
Johnston, Thomas P.	Union,	"	Asia Minor,		
Eckard, James Read,	Princeton,	"	Ceylon,		
Wilson, Henry R.	do.	"	Choctaw Indians,		1836
Fleming, John,	do.	"	Creek do.		1837

<i>Name.</i>	<i>Theological Seminary.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Deceas- ed.</i>	<i>Dismiss- ed.</i>
Apthorp, George H.,	Princeton,	1832	Ceylon,		
*Lockwood, Jesse,	New Haven,	"	Cherokee Indians,	1834	
Hutchings, Samuel,	Princeton,	"	Ceylon,		
Arms, William,	Andover,	1833	Patagonia and Borneo,		
Perkins, Justin,	Andover,	1833	Nestorians,		
Munger, Sendol B.	do.	"	Mahrattas,		
Schneider, Benjamin,	do.	"	Asia Minor,		
Wilson, J. Leighton,	Columbia,	"	West Africa,		
Hoisington, Henry R.	Auburn,	"	Ceylon,		
Todd, William,	do.	"	South India,		
Adger, John B.	Princeton,	"	Asia Minor,		
Williamson, T. S., M.D.	Lane,	"	Sioux Indians,		
Coan, Titus,	Auburn,	"	Patagonia&Sandwich I.		
Pease, Lorenzo W.	do.	"	Cyprus,		
Parker, Peter, M. D.	New Haven,	"	China,		
Houston, Samuel R.	Union,	"	Greece,		
Venable, Henry Isaac,	do.	"	South Africa,		
Hall, Alanson C.	Auburn,	"	Ceylon,		1837
Ballantine, Henry,	Union,	"	Mahrattas,		
Lindley, Daniel,	do.	"	South Africa,		
Powers, Philander O.	Andover,	"	Asia Minor,		
Champion, George,	do.	"	South Africa,		
Grout, Alden,	do.	"	do.		
Dwight, Robert O.	do.	"	South India,		
Lawrence, John J.	do.	"	do.		
Wilson, A. E., M. D.	Union,	"	South Africa,		
Williams, William,		"	New York Indians,		1837
Merrick, James L.	Columbia,	1834	Persia,		
Benjamin, Nathan,	Andover,	"	Greece,		
Dunbar, John,	Auburn,	"	Pawnee Indians,		
Hope, M. B., M. D.	Princeton,	"	Singapore,		
Dickinson, James T.	New Haven,	"	do.		
Hebard, Story,	Andover,	"	Syria,		
Perry, J. M. S.	New Haven,	"	Ceylon,		
Homes, Henry A.	do.	1835	Constantinople,		
Jackson, William C.	Andover,	"	Asia Minor,		
Thompson, James L.	do.	"	Cyprus,		
Ladd, Daniel,	do.	"	do.		
Lanneau, John F.	Princeton,	"	Syria,		
*Stevens, Edwin,	New Haven,	"	China,	1837	
Robbins, Samuel P.	Andover,	"	Borneo,		
Spalding, Henry H.	Lane,	"	Nez Perces Indians,		
Leyburn, George W.	Union,	"	Greece,		
Doty, Elihu,	N. Brunswick,	"	Indian Archipelago,		
Ennis, Jacob,	do.	"	do.		
Youngblood, William,	do.	"	do.		
Cope, Edward,	Pittsburgh,	"	South India,		
Travelli, Joseph S.	do.	"	Singapore,		
Lafon, Thomas, M. D.		"	Sandwich Islands,		
Cherry, Henry,	Auburn,	"	South India,		
Holladay, Albert L.	Union,	"	Nestorians,		
Nevius, Elbert,	N. Brunswick,	"	Indian Archipelago,		
Muzzy, Clarendon F.	Andover,	"	South India,		
*White, David,	Princeton,	1836	West Africa,	1837	
Tracy, William,	do.	"	South India,		
Crane, Nathaniel M.	Auburn,	"	do.		
Ward, F. D. W.,	Princeton,	"	do.		
Bliss, Isaac,	Auburn,	"	Sandwich Islands,		
Ives, Mark,	East Windsor,	"	do.		
Conde, Daniel T.	Auburn,	"	do.		
Riggs, Stephen R.		1837	Sioux Indians,		
Pond, Samuel W.		"	do.		

Physicians.

<i>Names.</i>	<i>When appointed.</i>	<i>Mission.</i>	<i>Died, or dismissed.</i>
Pride, William W.	1818	Choctaw Indians,	1826
Butler, Elizur,	1819	Cherokee Indians,	
*Holman, Thomas,	"	Sandwich Islands,	1821
Weed, George L.	1824	Osage and Creek Indians,	1834
*Blatchely, Abraham,	1827	Sandwich Islands,	1827
Judd, Gerrit P.	"	do.	
Chapin, Alonzo,	1831	do.	1837
Bradley, Dan B.	1832	Siam,	
Ward, Nathan,	1833	Ceylon,	
Dodge, Roderick L.	1834	Creek Indians,	
Adams, Newton,	"	South Africa,	
Grant, Asahel,	"	Nestorians,	
Whitman, Marcus,	1835	Nez Peres Indians,	
Andrews, Seth L.	"	Sandwich Islands,	
*Satterlee, Benedict,	"	Pawnee Indians,	1837
Tracy, Stephen,	"	Indian Archipelago,	
Steele, John,	1836	South India.	

Assistant Missionaries now connected with the Board.

<i>Names.</i>	<i>When appointed.</i>	<i>Missions.</i>
Vail, John,	1819	Cherokee Indians,
Orr, James,	1820	do.
Hitchcock, Jacob,	"	do.
Chamberlain, Levi,	1821	Sandwich Islands,
Blunt, Ainsworth E.,	1822	Cherokee Indians,
Hitchcock, Asa,	1823	do.
Hallock, Homan,	1826	Malta and Asia Minor,
†Newton, Samuel,	1827	Cherokee Indians,
†Requa, William C.,	"	Osage Indians,
Hotchkin, Ebenezer,	1828	Choctaw Indians,
Ayer, Frederic,	"	Ojibwa Indians,
Rogers, Edward H.	1831	Sandwich Islands,
Williams, S. Wells,	1832	China,
Seymour, John L.,	1833	Ojibwa Indians,
Ely, Edmund F.,	"	do.
Minor, Eastman S.,	"	Ceylon,
Dimond, Henry,	1834	Sandwich Islands,
Allis, Samuel, jr.,	"	Pawnee Indians,
Hubbard, George W.,	"	Mahrattas,
Abbott, Amos,	"	do.
Huggens, Alexander,	"	Sioux Indians,
Hall, Edwin O.,	"	Sandwich Islands,
Hall, William,	"	New York Indians,
Webster, Elijah A.,	"	Mahrattas,
North, Alfred,	"	Singapore,
Jones, Abner D.,	1835	Choctaw Indians,
Cooke, Amos S.,	1836	Sandwich Islands,
Van Duzee, William S.,	"	do.
Gray, William H.,	"	Rocky Mountain Indians,
Bailey, Edward,	"	Sandwich Islands,
Knapp, Horton O.,	"	do.
Wilcox, Abner,	"	do.
Locke, Edwin,	1836	Sandwich Islands,
McDonald, Charles,	"	do.
Stocking, William R.,	"	Nestorians,

<i>Names.</i>	<i>When appointed.</i>	<i>Missions.</i>
Castle, Samuel N.,	"	Sandwich Islands,
Munn, Bethuel,	"	do.
Johnson, Edward,	"	do.
James, Benjamin V. R.,	"	West Africa,
Auten, Peter,	"	Choctaw Indians,
Sproat, Grenville T.,	"	Ojibwa do.
Olmstead, Jared,	"	Choctaw Indians,
Pond, Gideon H.,	1837	Sioux Indians,

Females.

Burnham, Anna,	1821	Choctaw Indians,
Stetson, Ellen,	1822	Cherokee Indians,
Sawyer, Sophia,	"	do.
Farrar, Cynthia,	1827	Mahrattas,
Ogden, Maria C.,	"	Sandwich Islands,
†Cooke, Delia,	"	Ojibwa Indians,
†Stevens, Sabrina,	"	do.
Clough, Eunice,	1829	Choctaw Indians,
Smith, Esther,	1832	Cherokee Indians,
Graves, Orpah,	1834	Mahrattas,
Brown, Lydia,	"	Sandwich Islands,
Poage, Sarah,	"	Sioux Indians,
Tilden, Betsey,	1835	Syria,
Bradshaw, Emeline,	"	Cherokee Indians,
Smith, Lucia G.,	"	Indians and Sandwich Islands,
Condit, Azuba C.,	1836	Java,
Smith, Marcia M.,	"	Sandwich Islands,
Palmer, Sarah Ann,	1837	Cherokee Indians,
Adams, Fidelia,	"	New York Indians.

Native Preachers.

§ Nicolas Permander	Ceylon Mission,
§ Philip Matthew,	do.
§ Gabriel Tissera,	do.
§ Francis Malleappa,	do.
Charles A. Goodrich,	do.
Nathaniel Niles,	do.
John Huss,	Cherokee Indians,
Stephen Forman,	do.
P. P. Osunkherhine,	Abernaquis Indians.

§ Not now in the service of the Board.

II.

REMARKS ON THE MAHRATTA LANGUAGE, ETC.

[Extracted from an unpublished communication from a Missionary. See Report, p. 71.]

The ancient history of the Mahratta country, like that of most other parts of India, is involved in much obscurity. There are reasons, however, for believing that the Mahratta people, long ago, formed an independent nation in the western part of what is now called the Deckan. In the first century of the Christian era, a king by

the name of Shalewahun reigned in this part of India. His capital was Pytan, which is still a very considerable town on the river Codavery, about sixty miles east from Ahmednuggur. His coronation took place in A. D. 76, and it forms the era from which all the Mahratta people (and no others) reckon time. This circumstance, confirmed as it is by numerous legends and traditions of his riches and power, affords reason for believing that Shalewahun was the king of the Mahratta nation.

The Mohammedans made their first irruption into the Deckan in the latter part of the 13th century. The capital of Maharashtra, the ancient name of the country, constituting the Mahratta kingdom, was found at that time to be Dioghur, which was named by the conquerors Dowlatabad, and is about forty miles north of Pytan. From the time of the invasion above mentioned till the early part of the last century, this part of the Deckan was subject to the Mohammedans, and the original language of the inhabitants became mixed with foreign words. On the decline of the Mogul power, the Mahrattas obtained their independence. In their long contest with the Mohammedans they acquired skill in war, and found it easier to enrich themselves by pillaging and plundering, than by honesty and industry. And as the state of the country presented but few obstacles to their avarice, or ambition, they extended their depredations and conquests till they became the terror of all India. This increase of power extended the use of their language, and Mahratta is now the court language at Tanjore, Nagpoor, Gwalior, and Baroda—places not comprehended in the ancient Mahratta kingdom. Such has been the influence of political and other causes, that it is difficult to determine the limits within which this language is principally used. The following, I believe, to be the limits as near as they can now be ascertained, viz:—On the sea coast from Damaun to Goa; from Goa in an easterly direction to Darwar; from Darwar nearly in a northeast direction to Kulburga, and thence to Ellichpoor, and from Ellichpoor in a westerly direction to Burhampoor, and thence to Damaun. The population using the Mahratta language has been variously estimated at from eight or nine to eleven millions.

Character of the Language and Literature.

The Mahratta language has two sets of characters, or letters, commonly designated by the terms Balbud and Modh. The first set is the same as the Sanskrit, and is generally called the Devanagaree. With a few exceptions, written and printed books are in this character. The Modh character is generally used in correspondence and in business transactions of every kind, political as well as commercial. In the circular form of most of its characters and its numerous abbreviations, it has greatly the advantage of the Balbud, as a medium of business. The Modh is written with ease and rapidity, but the Balbud can only be written slowly and with care. The former is most useful to the man of business, and the latter to the man of learning.

The Mahratta language, as might be expected from the history and state of the people, contains many words of foreign origin. Of such words, those purely Sanskrit in form and meaning, or derived from it and used with some slight variation in orthography and signification, form the most numerous class. Hindoostanee words and phrases are frequent, and Persian and Arabic not uncommon. The language contains a few Portuguese and English words. These are substantives, and of limited use. The number of these words, especially of English, is increasing. There is less literature in the Mahratta language than in some of the modern languages of India. Most of the works of native origin are in poetry, and are generally translations from Sanskrit, and were made long ago. A few works, consisting of popular songs in praise of the gods or some heroes, were written within 150 or 200 years past. The difference between the language of poetry and that of common prose, as found in books or used in conversation, is much greater in Mahratta than in any language with which I am acquainted. The works of native origin, whether in poetry or prose, contain neither instruction, nor useful information. They professedly describe the character and conduct of gods and goddesses, and of heroes and heroines. The things which they profess to describe are not more at variance with every principle of truth and morality, than they are shocking to every feeling of morality and decency. Within a few years past considerable exertions have been made to furnish

the native population with useful books for reading, and several valuable works in history, science and literature have been prepared and printed. These are mostly translations, and they have been made by Europeans, assisted by natives in connection with the Bombay Native Education Society.

Facilities for acquiring the Language.

Education among the natives beyond what was necessary for the transaction of ordinary business, consisted in the acquisition of Sanskrit and the study of works in that language. No attempt, so far as I know, was made to ascertain and fix the principles of the Mahratta language, or in any way to improve it. Nor was it till recently that it became a subject of attention with the English. The reasons of this are to be found in their connection with the Mahratta people. Though the East India Company have long had commercial and political establishments on the western side of India, yet previous to the year 1818, with the exception of the islands of Bombay and Salsette and a few square miles at Bankote no part of the Mahratta country was subject to the English. And as they had but little intercourse with the inhabitants, so very few acquired any knowledge of their language. The Mahratta war of 1818 and 19 terminated in nearly the whole country's becoming subject to the East India Company. Since that time much attention has been bestowed on the language, and while the acquisition of it has, in various ways, been encouraged among some classes of people, a knowledge of it has been required of others.

In 1824, Col. V. Kennedy, who had long been residing in Bombay, published a Mahratta dictionary, and one or two years afterwards he published a grammar. Both these works were very imperfect, and disappointed the expectations which had been excited. About the same time Messrs. Molesworth and Candy, two gentlemen of distinguished attainments in oriental literature, proposed to make a Mahratta dictionary. Messrs. M. and C. were both then holding situations in the service of the government. This however did not prevent their undertaking the proposed work. The government, anxious to facilitate the acquisition of the language, and having confidence in the capacity of these gentlemen, immediately detached them from the duties of their respective situations, engaging to continue their salaries undiminished, giving them permission to reside in any part of the Mahratta country, and to employ, at the expense of the government, any native assistance they might want. After several years spent in study and research in different parts of the country, assisted by six or eight of the most learned natives whose services could be obtained, two dictionaries, one in Mahratta and the other in Mahratta and English, were prepared and published. The latter is a quarto volume of 1,200 pages, and is a work of great labor and of rare excellence. The other work is still larger. Both works, (one designed to assist natives in the study, etc. of their own language, and the other to assist Europeans in acquiring it,) were compiled and printed at the expense of the government, and the expense beyond what has been realized from the sale of the works, is supposed to exceed 40,000 dollars.

As soon as the above works were published, a proposal was made that another dictionary in English and Mahratta should be prepared. To this the government acceded, and agreed to continue to Messrs. M. and C. the same privileges and advantages as they enjoyed in the preparation of the dictionaries already published. They have been engaged for several years past on this last mentioned work, which is nearly ready for publication. I ought here to mention that it was a desire to hasten the introduction and spread of the gospel among the Mahratta people, by increasing the facilities for acquiring their language, which induced Messrs. M. and C. to undertake the works above mentioned. The same desire and hope has sustained them through labors, difficulties, and discouragements seldom experienced.

About three years ago, the Rev. J. Stevenson, of the Scottish mission, published a very valuable grammar of the Mahratta language. The government assisted also in getting this work through the press. In addition to the works above mentioned there are several of a smaller kind, which have been designed to facilitate the acquisition of the Mahratta language. These books contain a great variety of easy lessons, printed in English and Mahratta on opposite pages, or in parallel columns or alternate lines on the same page; and having been prepared with much care and ability, they are of great use.

Time necessary for acquiring the Language.

From what has been already said it is obvious, that a great change has been effected since the first missionaries began to learn the Mahratta language, about twenty years ago. Then there was neither grammar, nor dictionary, and scarcely a printed book. Now, I do not think there is one of the numerous languages of India, which possesses more facilities for a ready and thorough acquisition of it. The Mahratta is not generally regarded as a difficult language to acquire. On this subject it will not be wholly irrelevant to notice what the government has done and is still doing, as its regulations are made by men of great experience in the languages of the country.

All persons engaged in the civil service of this Presidency are required to learn two languages. Of these, one is always the Hindostanee, and the other is either the Mahratta, or the Guzarattee. There is a standing committee of gentlemen to examine and certify as to the qualifications of individuals. Formerly, these examinations were superficial, but for some years past they have been more strict, including a knowledge of several works, ability to translate correctly from Mahratta into English, and *vice versa*; and also to converse intelligibly with natives (which is a part of their examination,) in their own language, on subjects of a general nature, as well as on matters of business. The civil list commonly contains about 150 persons, of whom probably more than half are acquainted with the Mahratta language.

Military and medical gentlemen in the service of the government are not *required* to learn any native language. Liberal encouragement, however, is held out to them to do it, and it is made the duty of the committee already mentioned, to examine and certify as to the qualifications of all persons in the service of the government who offer themselves. And as a knowledge of the languages of the country is regarded as an essential qualification for filling certain situations, and seldom fails to secure promotion, many are induced to exert themselves in this way. The number of officers and physicians in the service of the government in this Presidency is about 1,000, of whom probably one in ten or twelve are acquainted with the Mahratta language. The whole number of Europeans, including missionaries, who understand the language sufficiently well to read tracts, translations of the Scriptures, and common books, may amount to 200. Fifteen years ago, there were not probably twenty such persons in India.

The regulations of the government require every person who engages in the civil service to pass their examination in Hindostanee within one year from their arrival in the country. If they fail in doing this, they are required to assign some cause for their deficiency. Previous to this examination they are called *supernumeraries*, and seldom have any duty assigned to them. When they have passed their examination in Hindostanee, they are appointed to fill some situation, and are directed, in addition to the discharge of their official duties, to study the Mahratta or Guzarattee language, according as the government may contemplate employing them at some future time. If they do not pass their examination in the language specified in two and a half years from their arrival in the country, they are required to assign reasons for being deficient. And if they do not succeed in passing this (their second) examination, within three years from their first arrival in India, and fail to show satisfactory reasons for their deficiency, they are liable to be dismissed from the service of the government, as unqualified and unworthy of further employment. No slight punishment either, as affecting their character or pecuniary interest in a department of public service, which is now regarded at the commencement of it, (i. e. when the person has received his appointment in England and sails for India,) as worth £5,000 sterling.

In respect to the progress which may be expected from missionaries, I know it to be the opinion of some very competent judges, that with the facilities now to be had for acquiring the language, every missionary may and ought to be able, in six months from his arrival in India, to read the Scriptures and tracts, interspersing his own remarks; and to examine schools, catechizing the children in them, etc. In one year from his arrival, he should be able to converse intelligibly with the natives on religious subjects, and to address them on the most common truths of christianity, in circumstances where he will suffer no interruption. When the language has been

thus far acquired, the greatest difficulties are over, and further progress becomes easy and is commonly rapid. Several missionaries have acquired the Mahratta language in the time above mentioned. In respect to some others, however, the case has been different.

Manner of acquiring the Mahratta, etc.

It will naturally be expected, that in these times when so much is said and written respecting the study of languages, every missionary must be well informed on this subject, and can scarcely fail to pursue that course which will be most advantageous. But the fact is otherwise, and to an extent which I should not have believed if I had not witnessed what I have, and that too in more than one instance. A missionary has generally learned Latin, Greek and Hebrew, as they are studied and understood in America. On arriving at his field of labor,—India for instance,—his first object is to learn the language used by the inhabitants. For this purpose he procures books and a teacher, and supposing himself to be wise from experience, he begins to study Mahratta as he formerly did Latin and Greek, without considering that he is now acquiring a language to use in a very different way, and is also in different circumstances for pursuing it. In this way he goes on for months, thinking that when he has learned the language, he shall then be able to use it. And because he cannot use the language as he wishes and hopes soon to do, he delays making use of what he has acquired, and improving and increasing it by daily intercourse (I mean conversation,) with the different classes of people around him who use it. As months (and I may say years) roll away, and book after book is read through, he is surprised that he cannot use the language as he expected. He can read it—perhaps without difficulty—and so he can read Latin, and he can use one about as well as the other: and for this obvious reason, viz: he has studied them both in the same manner. I have seen a missionary, (and more than one,) who, though he had been more than two years in India, was in the state above-mentioned. I might mention how different has been the progress of some I had seen, and assign the reasons for it; but your acquaintance with the opinions of missionaries and the missionary work is too extensive and particular to render this necessary. It is sufficient that I have mentioned the way in which some have erred.

III.

CORRESPONDENCE WITH THE REV. JOHN SMITH, MISSIONARY OF THE LONDON MISSIONARY SOCIETY AT MADRAS.

[See Report, p. 73.]

Madras, Nov. 18th, 1836.

THE REV. MR. WINSLOW, and }
REV. DOCT. SCUDDER, }

My Dear Brethren,

I have resided, during the last six years, at Royapoorum, and have endeavored, during that period, in co-operation with my assistants, to scatter amongst the people the incorruptible word of God in Royapoorum, Sanjveragahpettah, Vennarapettah, Rusepetta, Black Town, Irivatoor, and other adjoining places; and it is my decided opinion that the district comprehending these places constitutes the most eligible sphere for missionary labor in the vicinity of Madras. Believing, however, that the London Missionary Society has suffered for the want of a greater regard to concentration in their labors; I am desirous, if I can be assured that this station can be advantageously occupied by others, of removing to Pursewaukum, with my assistants, that we may throw what little influence we have into that side of the mis-

sion. Had it not been for your recent establishment at Madras, and the hope entertained of your taking up the places above-mentioned, as a part of the sphere of your labor, I could not easily have abandoned a district, the people of which have excited so long my sympathies, prayers and efforts; but rejoicing, as I cordially do, in your settlement at Madras, feeling that though born in different countries we are children of the same Father and servants of the same Master, and believing unaffectedly that the people will be better attended to under your care than under mine; I beg to state that I am ready to give up this side of Black Town, with all the places above enumerated, as a sphere of native labors, on being assured of your willingness to take it up. Wishing you every blessing as individuals, and as a Society.

I am, My Dear Brethren,

Yours affectionately,

JOHN SMITH.

Madras, Nov. 19th, 1836.

THE REV. JOHN SMITH,

Dear Brother,

We have received your kind note of yesterday proposing to relinquish to our occupation the field in which you have so long and diligently labored on the northern side of Black Town. We cannot be insensible of the liberality and kindness of the offer. It is indeed a practical proof that you regard us, though born in a different country, as of the same household of faith with yourself and your immediate fellow-laborers; and that whatever may be attempted by us, or those who may be associated with us, in the cause of our common Savior, will be undertaken and prosecuted on the same catholic principles which have regulated the proceedings of your Society. That they should be more efficient, as you kindly intimate, we cannot contemplate on any other ground than the possibility of our being able, eventually, to devote more attention to the direct instruction of the natives than the smallness of your numbers, and the great demands on your time, for English services, has permitted you to give. We cannot pledge ourselves to this, as a motive for your leaving this side of the town; but if for the better concentration of your efforts, or any other object, you should judge it advisable to relinquish Royapoorum and the adjacent places, not only the eligibleness of the field, (concerning which your experience enables you to judge much better than we can,) but the fact that so much labor has been bestowed upon it, will be an inducement for us to do what we can in its cultivation. We shall in this event, and in case our expectations in regard to a reinforcement are answered, hope to have two missionaries stationed on this side of the town; but Chintadrepattah, and perhaps the Town itself, must be considered as having at least equal claims on our attention.

Praying that the Spirit of light and love may be your Guide and abundantly bless your labors wherever bestowed,

We are, very Dear Brother,

Yours affectionately,

M. WINSLOW,
J. SCUDDER.

IV.

EXTRACTS FROM THE FOURTH TRIENNIAL REPORT OF THE AMERICAN MISSION SEMINARY IN JAFFNA, CEYLON. Published in the year 1836.

[See Report, p. 81.]

“The term of study for the scientific course is *six* years, and it has always been intended to have a corresponding number of classes, so as to dismiss one each year.

There is a prospect that this will be effected, and that there will be *six* classes, before the publication of another Triennial Report.

"The course marked out in the Prospectus, published in 1823, has been in most respects pursued; though not precisely in the order there mentioned. There have been some changes, from time to time, in the books used, and in the branches taught; as the terms of admission have been raised, and the efficiency of the native teachers has been increased. The studies introduced, in course of the last three years, are, the first principles of *chemistry, mineralogy, and the native system of astronomy*. In the latter, instruction is given by a native young man, educated in the Seminary, and taught this system by two of the best informed native astronomers in the district. Neither of them could be induced to serve as a teacher in the institution, nor willingly to impart any knowledge of the subject to those under missionary influence, until obliged in self-defence to come in contact with students, from among their own people, who understood something of the European system.

"A decided partiality has generally been manifested for mathematical and astronomical studies. This has been favorable to an important object, aimed at from the commencement of the Institution, *to make palpable and bring home to the understanding of the whole native community, a refutation of the prevailing notions of Astrology*. These are closely interwoven with the mythology of the country; and the supposed verity of astrological predictions is one of the strong pillars of idolatry. A blow has evidently been given to these false systems, which is operating favorably to the introduction of real science and true religion."

"In reporting the progress and benefits of the Institution, fidelity requires that the *objections*, which may be urged against the system of *charity boarding schools*, be hinted at, if not stated at length. They are principally such as might be expected to grow out of a sudden transition from labor, and perhaps indigence, to a sedentary life, where all real wants are gratuitously supplied; and this in the case of ignorant heathen lads unable to appreciate the advantages of their new situation, and consequently unreasonable in their expectations. Though accustomed to hardships at home, they are liable not only to become effeminate, but to imbibe the notion, too common in the country, that manual labor is a mark of degradation. They too often forget 'the hole of the pit whence they were digged,' and become 'vain in their imaginations;' and when this aversion to labor is united with disinclination to all bodily exercise, where necessity is not laid upon them, both body and mind become enervated; they are impeded in their studies, and in a measure disqualified for the duties of active life.

"Various means have been used, with some success, to counteract these evils. Still they are difficulties and objections, which should be distinctly considered in forming an estimate of the advantages of these establishments. The most effectual preventive has been to feed, clothe, and lodge the students in as simple and plain a manner as a due regard to health and cleanliness will allow; or, in other words, to avoid raising their style of living above what, all things considered, has seemed *necessary*. There has not been purposely any sacrifice to *mere* show, or appearance; though the latter cannot of course be wholly disregarded. At the same time all are taught, both by precept and example, that bodily exercise and manual labor are not merely respectable, but highly conducive to health of body and vigor of intellect, and are instructed in what constitutes true dignity of character, and urged to be 'not slothful in business, but fervent in spirit,' as by many other considerations, so also by those drawn from the word of God."

"In an attempt to enumerate some of the general results, it is evident that what has cost the longest time, and the greatest amount of labor, to effect, and is in fact, most important, may be least tangible and least capable of being estimated. Of this kind is the change effected in public opinion, on a variety of important subjects. This change, relating to matters of science, morality, and religion, though extensive, has been gradual, and almost imperceptible, so that the community at large are scarcely aware that any change has taken place. It is very obvious, however, to an attentive observer, that the missionary who now enters the field, has a people to operate upon very different from those in the district twenty years ago. This change of public opinion should, in its various bearings, be very attentively consid-

ered, by those who would measure the success of missionary efforts, either by the number of professed converts, or by any other results which may be numerically stated.

“One advantage gained is, that the *standard of education has been elevated*. There is a pretty general wish among all classes, to have their sons *educated*. Even the children of low-caste people attend the schools. It is less disgraceful than formerly for *females* to read and write their own language; and a large number are taught in the different free schools. *The Female Academy, or Central Boarding school for girls*, has risen much in favor with the people, and girls of very respectable families are more frequently received into it than formerly. What is perhaps more obvious, there is a great desire, especially among the leading classes, to have their children instructed in the English language. The schools for this purpose are well attended.

“Not only is the standard of education raised, but the minds of large numbers of youth of both sexes among those shortly coming forward to take the lead in society—are imbued with principles opposed to the prevailing system of idolatry. This is the more important in its probable influence, as there are no rival institutions, of any importance, among the natives for the support of these systems. Almost all who enjoy the advantages of education, to any extent, are under the influence of mission establishments, and are educated on christian principles.

“Something has also been done by way of directly undermining, and eventually overthrowing, the strong holds of error and delusion which were supposed to be impregnable. The abettors of these systems, who were formerly the oracles of the district, and who professed to think that Europeans had no knowledge of Mathematics and astronomy, have made some profitable discoveries respecting their relative standing as men of science. The discrepancies that have been noticed and pointed out from year to year between the Hindoo and European calculations of eclipses, have corrected the views, both of the learned and the ignorant. As they have been constrained, by their own observations, to acknowledge the greater accuracy of the European calculations, they are in more favorable circumstances for considering candidly the prevailing theory of eclipses, as taught in the Puranas. Considerable exertions have been made to bring the refutation of this theory distinctly before the minds of the people. On this subject, two small treatises have been printed in Tamul, and widely circulated with good effect. The special importance of making the refutation of the Puranic theory complete, and also intelligible to all, rests in the fact that it is taught in the Scanda Purana, which is in the highest repute as a book of divine origin, and is read or sung at most of the temples with great reverence. The very hearing of it indeed is thought a sufficient preparation for heaven. The phenomena of eclipses, being of a nature to awaken universal attention, important advantages have been gained by bringing into notice the errors of the Purana on this subject. It has made it comparatively easy to awaken attention to other errors of the same book which, from the nature of the case, could not be brought so distinctly before the minds of the community. The whole system of geography and astronomy, as taught in the Hindoo shasters is fabulous in the extreme.

“The chapter which treats of these subjects forms an important part of the Scanda Purana, which every class in the seminary is required to study, in connexion with the European class book on geography and astronomy. It is often a matter of curiosity, to watch the workings of the student's mind, while investigating these subjects. Not unfrequently, a strong feeling of regret is manifested on a discovery of what must be admitted as truth. This feeling has sometimes been so strong as nearly to destroy the most credible evidence—to falsify the deductions of their own reasonings—and to set aside conclusions drawn from demonstrations which they fully comprehend. This is the case in regard to physical phenomena, coming within daily observation, or resting on the testimony of those in whom they usually place implicit confidence.

“Such being the difficulty of producing conviction on subjects of natural science, how much more difficult to establish moral or religious truth, in opposition not only to prejudice but to the depraved passions of the heart which so often govern the understanding. Some advances, however, have been made in producing conviction on many points of fundamental importance, which are directly opposed to the prevailing systems of mythology. For example, the doctrine of the ‘nine planets,’ includ-

ing the sun and moon, also Roho and Kectoo (or the moon's nodes) is interwoven with the whole texture of the Puranas, and lies at the foundation of the several systems of astrology received throughout the country. Special exertions have been made to prove, to students capable of understanding the subject, that there are *five* primary, and *seventeen* secondary planets, which were wholly unknown to those by whom the ancient systems were formed; and that consequently the results of the influence of the planets, as given by astrologers from year to year, must, necessarily, be incorrect; and all who rely upon them deceived. For *two* successive years a native calendar, calculated by one of the *seminarists*, has been printed and gratuitously circulated. In connexion with the astronomical matter, important information is communicated on moral and religious subjects. A variety of particulars might be mentioned, to show that, by the cultivation of natural science, a train of causes is put in operation, which, if continued, must eventually overthrow those false systems that have for ages been an insuperable barrier to the introduction and diffusion of light and truth; for real scientific knowledge tends directly to destroy confidence in those books which are supposed to be of divine origin."

"It should be remembered, that the gospel is to be introduced, and the whole structure of society remodelled, by a *native agency*, called forth, educated, and fitted for the service, by a few foreigners. It is by no means a novel view of the subject that, as India has been subdued, and is kept in subjection to British sway, in a great measure, by *native troops* under British officers, so it is to be brought into submission to Christ, by spiritual soldiers from its own population, equipped and directed by foreign leaders. But how many are the agents needed in this immense enterprise; and how thorough must be that training, and that course of discipline by which those so little fitted for the work, not merely of *reform* but of *moral revolution*, shall take a stand against the tide of custom, and caste, and prescriptive right, which comes down the channel of centuries, swollen by the outbreakings of depravity on every side, and bearing on its bosom the whole social fabric of tens and almost hundreds of millions. Whence are the Luthers to arise in this reformation, but from some 'school of prophets,' where the mind has been trained to independent thought, severe induction, and manly decision; and the heart brought under the full influence of the gospel, so as not to count life dear, but every thing loss, to 'win Christ?' Surely, in such a conflict many must be prepared to know 'the fellowship of his sufferings,' and 'to fill up that which remains behind of the afflictions of Christ' 'for his body's sake, which is the church,' being willingly 'made conformable unto his death.'

"The extent to which native agents may be profitably employed, under the superintendence of a missionary, and the great importance of systematic means to raise up and qualify them, seems not to have been, in general, sufficiently considered, though it is universally conceded that christianity must be in an important sense *self-propagating*; like the sacred 'banian-tree' of this country. Perhaps one missionary with ten or twelve well qualified native assistants, will effect as much missionary labor, as four or five foreign missionaries without assistants, and at less than half the expense. The foreign laborers must be regarded as pioneers, or rather as engineers, to 'roll the stone from the well's mouth,' and open the fountain of living waters, while the country is to be irrigated by the inhabitants of the soil. The many and weighty motives which urge to the rescue of a world lying 'in the arms of the wicked one,' enforce on the christian church the duty, not only of sending forth foreign missionaries in great numbers, even by hundreds and thousands; but of devoting some to the establishment of those institutions, which may create a native ministry, and bring forth, in every department of labor, native talent and piety; so that there may be an adequate supply of school masters, interpreters, translators, catechists and preachers, whose services will be found necessary in perpetuating, as well as introducing the institutions of the gospel."

V.

PRINCIPLES ON WHICH MISSIONARY SEMINARIES ARE TO BE REARED.

[See Report, p. 92.]

[The following remarks are extracted from Instructions of the Prudential Committee, given, during the last year, to a missionary of the Board.]

After remarks on the general object of missions—to disseminate truth—it is added—

The Committee will confine their present instructions to *the principles to be regarded in the erection and management of the higher seminaries connected with the missions of the Board.*

The American Board makes higher seminaries of learning a component and indispensable part of its missions.

The fact which induces the Board to connect with its several missions the means of thoroughly educating a select number of the native inhabitants, is the utter hopelessness of furnishing the heathen world with an adequate supply of preachers from christian lands. Nor, after the observations and experience of more than twenty years, does it seem desirable to us that Christendom should furnish a full supply. Why should all the laborers be sent a great distance from foreign lands, when three-fourths of them can be raised on the spot—*native laborers*—to whom the climate will be natural, the language vernacular, the manners, habits and customs of the people familiar; and who, to use the expressive language of a convert from heathenism, “having been heathen, know how heathen think?” Why should strangers be sent to do the whole work, when experience has shown that one-fourth of the number, with the other three-fourths educated and pious native helpers, will be far less expensive, and as much more efficient? Why not organize, as soon as possible, the only agency on an extensive scale, by which the blessings of the gospel can be universally diffused, and an adequate provision made for their being handed down, if such be the will of God, to succeeding generations?

Such are some of the general views which have led the Prudential Committee to connect higher seminaries of learning with their other efforts to propagate the gospel among the heathen.

The Committee will now state what are the principles to be regarded in the erection and management of these seminaries. The principles are designed to apply to all the institutions of this class.

1. *The directors of seminaries connected with the missions of the Board must be members of the mission.* The seminaries are missionary institutions. They form a component part of the system of means employed by the several missions with which they are connected. Their leading and only design is to promote the objects of those missions. They are to act in perfect harmony with all the other instrumentalities employed; and there is the same reason why they should be under the exclusive control of the missions with which they are connected, that there is for having our presses and elementary schools under such control. It follows that the direction of these seminaries should be restricted to their respective missions, subject of course to the superior direction of the Prudential Committee. If any exception be admitted, it is in favor of the members of the Board, corporate, corresponding, or honorary, residing in the country where the seminary is situated. The direction should not be shared with missionaries of other societies. Simplicity in plan and union in action, is one of our fundamental maxims. With brethren of kindred societies, we aim to “keep the unity of the spirit in the bond of peace;” but we best do this while we have our operations distinct from theirs. And distinct and separate plans and operations are perfectly consistent with mutual freedom in consultation, mutual frankness, mutual understanding and approbation of each others views and plans, an unembarrassed reciprocity of thought and feeling, and whatever else is necessary to insure christian cordiality and co-operation between missions laboring in the same field.

2. *The seminaries should not ordinarily be commenced on a large and expensive scale.* They cannot be expected, like some colleges in our own land, to rise at once

into maturity. According to our present experience, first in the order of time will be, the elementary free schools; then the preparatory boarding school, for a select number of the more forward and promising pupils in the free schools; then the seminary for a still more select portion of the scholars in the preparatory school. Arrangements should not be made for a greater number of scholars in the more advanced stages of education, than can be obtained; nor should buildings be erected, nor apparatus requested, faster than they are needed. Nor should any of the buildings be expensive. A missionary society should not erect costly buildings among the heathen for education or for any other purposes. Let neat simplicity characterize the buildings for our seminaries every where, that the external appearances and cost of the institution may be in keeping with their origin and design.

3. *Permanent funds for the seminaries are not to be solicited in this country.*—Why should they be? Are there not the same reasons for soliciting permanent funds to support the mission presses and the mission themselves? It is no more difficult annually to raise funds for the one of these objects, than for the other. Because permanent funds are sought for colleges and theological seminaries at home, it does not follow that they should be for missionary seminaries. The cases are not analogous. Subscriptions cannot be obtained annually, nor ought they to be solicited annually, for our colleges at home; but annual subscriptions and contributions are the most proper method of providing for all the annual expenses of missions to the heathen. Aside from the objections in the community which are felt against permanent funds, a separate effort to raise them for the missionary seminaries would have a distracting and injurious influence on the ordinary collections for the support of missions. Moreover, the influence of such funds, if accumulated to a great extent, would be to awaken jealousies in the community prejudicial to the society which had charge of them; and perhaps also to weaken the central directing power in those societies, which is so vital to the harmony and prosperity of every mission, and of the whole system.

4. *The seminaries are not designed for adults, but for youth; and generally for youth who have had a previous training by the mission.*—There are and there will be exceptions to this rule. But *youth* are the most promising pupils in all countries, and especially in heathen countries. And as the minds of heathen children are occupied and filled so early with evil examples at their homes, we reach our object most directly and economically by placing in boarding schools, at an early age, a number sufficient to insure us pupils for our seminaries. This has been the course pursued in the Ceylon mission, and with auspicious results. The expense of training an efficient native agency in this manner will indeed be considerable; but we gain nothing—nay, we lose time, and money, and labor, by endeavoring to perform our work without the assistance of a well educated native agency.

5. *The seminaries should not be merely colleges, nor merely schools of theology, but a combination of the two institutions*—Both theology and human science should be taught in intimate connection, through the entire course of education. The Committee do not mean the theology of natural religion merely, nor chiefly, but also of revealed religion—THE GOSPEL OF JESUS; and the BIBLE should be our textbook. The opinion that mind must be educated in the principles of human science before it is fitted for instruction in theology, is derived from the schools of philosophy, not from the word of God. The plain simple theology of the Scriptures *can* be taught to youth, and to heathen youth, in every stage of their education. And it is of vital importance that it should be. We go to heathen nations on purpose to make known the gospel. For this the command of Christ was given; for this we have his presence and aid. And if the whole course of education *can* be made thus eminently christian, then surely it *ought* to be so. For, all the knowledge of the gospel which a part of our pupils will obtain, will be while connected with the preparatory schools and seminary. When they leave these, they will go forth into the world. Only a portion of those whom we educate, will become our immediate associates and helpers in after life. Our missionary seminaries, then, should be pre-eminently, from beginning to end, in all their influence, *christian institutions*; in which, as far as possible, truth shall occupy the time of the student, according to its relative adaptedness to free his mind from the shackles of heathenism, and make him realize his immortality and his moral accountability; so that whenever he goes out from us, we shall have done all in our power to fit him for usefulness on earth, and prepare him for heaven.

Finally—*The design of the seminaries is to educate natives to be helpers in the mission, and, as soon as possible, to take the place of the mission.*—They are not intended to educate natives for the law, nor for medicine, nor for civil office, nor for trade, except so far as this will directly promote the legitimate object of the mission. The course of education is to be planned with a view to raising up, with the blessing of God, an efficient body of native helpers in the several departments of missionary labor; to be teachers of schools, catechists, tutors and professors in the seminaries, and, above all, preachers of the gospel, pastors of the native churches, and missionaries to neighboring heathen districts and countries. For this purpose the seminaries will be furnished with competent teachers, and with all necessary books and apparatus; and a press will generally be placed in their immediate neighborhood.

The course of study will ordinarily, embrace, it is presumed, not less than six years, and should secure the three following results:

1. *Furnishing the minds of the pupils with truth.*—This will be a laborious task; but it must be done. Depravity, error, prejudice, apathy, stupidity must all be overcome, with assistance from on high, and the heathen minds of the pupils become the repositories of christian truth. In this work, the English language will be our grand store-house, and English books will ordinarily be our principal classics. This language, which God, in his infinite mercy, has made our own, is richer in christian knowledge than all other languages combined. We have, indeed, no utopian scheme of making it the language of the world; nor are we prepared even to encourage the attempt, which has been proposed on respectable authority, to substitute the letters of our own alphabet for the alphabets of India, or for the pictorial signs of China. But in no way can we so effectually open the world of truth to the contemplation of our select pupils, and bring them under its influence, as by teaching them to read the English language. We thus place them almost a century in advance of the great body of their countrymen. They are brought at once, in respect to facilities for gaining knowledge from books, upon the high ground occupied by the youth of christian lands. But in another respect they will labor under such disadvantages, as are comparatively unknown to the youth of christian countries. In acquiring and using their mother tongue, they will inevitably imbibe, to a great extent, the opinions, prejudices, and intellectual and moral habits of their nation. These, in heathen nations, are wonderfully opposed to truth and duty. And such an influence do they exert upon the mind, that an exorcism must be performed on every one of its faculties before it will be prepared rightly to apprehend and reason upon the truth. So it was in the first ages of the church of Christ. The very existence of Christianity was in peril almost immediately after the death of the apostles, from this very cause. The apostle Paul even declares that he saw the “mystery of iniquity” already working. It is only necessary to examine the writings of such of the christian fathers as were converts from the sects of pagan philosophy, to see a most strange and melancholy picture of corruptions following closely upon the first publication of Christianity;—“when the educated among the Christians were mixing up the pure precepts of the gospel with the false morals and dreamy reveries of Pythagoras and Plato; while the giddy multitude rushed by thousands in mad pursuit of the distorted spectres raised by Marcion and Valentinus, which were hurrying them back with frightful velocity into the deepest and darkest abyss of heathenism.” Now against similar causes of misconception and perversion, we have to guard incessantly, or our pupils will hold the truth in unrighteous alliance with error, and the gospel which we give them will soon become corrupted in their hands.

An essential and obvious means of preventing this result will be,

2. *To teach the pupils to think*, so as clearly to discriminate between truth and error. We shall find a dreadful stagnation of mind among the heathen. The natural tendency of sin is to blind the reason, weaken its powers, and discline it to reflection. And after the light of natural religion has thus been put out, and paganism undisturbed sways the sceptre over mind, an awful paralysis falls upon the intellect of the great mass of the people, especially with regard to moral subjects; and scarcely is it possible to rouse it to any thing like thought. Indeed, when surrounded by heathen minds, we shall often think of Ezekiel's vision, and our only encouragement to prophesy will be the expected aid of the Almighty Spirit. However, the *appropriate means* of rousing the dormant powers must be employed. Pictorial representations, illustrating apparatus, philosophical experiments, intellectual arithmetic, geography, logic, composition, discussion, the interrogatory method of teach-

ing, and the study of some language (the English for instance,) should all be employed to rouse the curiosity and the intellect. Above all, the most earnest efforts should be employed, depending on the grace of God, to wake up the conscience to religious subjects, and produce the inquiry, "What must I do to be saved?" If sin be the enemy, holiness is the friend of thought, having nothing to fear in truth. The conversion of the heart and mind from sin to holiness will, through the grace of God, prepare the way to discipline the intellect to a discriminating exercise of its powers.

But while we are thus disciplining and furnishing the mind, we should—

3. *Train it to instruct other minds.*—The pupils are to be educated for the benefit of others. They are, in some form or other, to be made *teachers*. They must, of course, be instructed in human nature. They must be taught the condition of other minds. They must learn to sympathize with other minds. They must feel for the ignorance of other minds. They must realize their responsibility freely to impart to others the knowledge they so freely receive; and not merely to their parents and friends, but wherever they have opportunity. And they must be made acquainted with the theory and art of teaching in the several spheres in which they are designed to labor.

Besides these three leading objects, there are also three subordinate ones, which the Committee have time now only to mention.

1. *To explore and lay open the native literature.*—This must be done for the *pupils*, or they will not command the respect of their countrymen; and for the *mission*, or the members can never become acquainted with the actual state of the native mind—can never know how to remove its errors, nor guard their message from being fatally misapprehended.

2. *To cultivate the native languages.*

And,

3. *To prepare books in the native languages for the press.*

We will suppose the fifteen seminaries contemplated by the Board to be all in operation; each having, on an average, sixty pupils. The aggregate of the pupils would be 900. If one sixth of this number graduate annually, the annual number of graduates would be 150; and in twenty years the number of graduates would be 3,000. Supposing only one third of the graduates entered the service of the mission as school-masters, catechists, and preachers, our missions, in twenty years, would have had the assistance of *one thousand* educated native helpers. And should only a tenth of these become preachers of the gospel, we still should have one hundred native preachers.

But we remember, that education is only one department of the missionary work, and that it is subordinate to the preaching of the gospel. If we teach, it is that we may multiply teachers. If we turn aside in any way from the ministry of the word, it is that we may multiply the ministers of the word. Whether we be found in the school, in the seminary, in the printing-office, in the market-place, or field, or way-side, or the domestic retreat, or the pulpit, we have always one leading object; viz, *to plant such instrumentalities in heathen countries, as, with God's blessing, shall secure for the gospel a permanent footing and a constant and rapid increase in these countries*: not merely one class of instrumentalities, but all that are necessary—an enlightened education, a free press, and especially a learned, evangelical and faithful native ministry. This is the end we have in view. Is it thought impracticable to fill the heathen world with teachers sent from christian lands? That is not our object; that is not what the apostles did, or attempted to do. No. As soon, for instance, as we have reared among them a trust-worthy and competent printer, we will employ him to print our books; or an author, we will employ him to prepare our books; or a teacher, we will place him as an instructor in the schools, or a tutor or professor in the seminary. As soon, too, as a convert shall be able rightly to divide the word of truth and otherwise fitted for the sacred ministry, he will be put into the holy office, and we will employ him to preach the gospel to his countrymen; and if he be found faithful, he will be ordained a pastor of one of the native churches. Our manifest duty and our aim is and will be, to put forward the native agency, and to lean upon it as much as can be done with a due regard to sound discretion. And whenever the young christian communities, which have thus been planted and

nurtured by our labors, shall be able, through the blessing of God, to exist and flourish without our aid, let them declare their independence, and we will cheerfully acknowledge it.

VI.

LIST OF BOOKS PRINTED AT THE SEVERAL PRINTING ESTABLISHMENTS OF THE BOARD IN CONNECTION WITH THE MISSIONS BEYOND SEA.

A list of books, tracts, etc. prepared and printed under the patronage of the Board for the *Indian missions*, may be found in the Appendix to the last Report, p. 134. The following list of books, tracts, etc. issued from the several printing establishments of the Board in connection with *the missions beyond sea*, is known to be incomplete in respect to a number of the missions, and will be corrected hereafter, as the means for that purpose are obtained. It is not to be understood, that the expense of all these publications was defrayed from the treasury of the Board, or that the original copy was in all cases furnished by its missionaries. Many of them were printed at the expense of the Bible and Tract societies; and some were printed for missionaries of other missionary societies, who furnished the copy and defrayed the expense. For more particular information on this subject, the reader is referred to the Annual Reports of the Board. The Indian languages mentioned in the list published a year ago, are nine in number, and the Pawnee has since been added; in the following list there are nineteen; making a total of *twenty-nine*. *Nine* of these were reduced to writing by the missionaries of the Board; viz. the Greybo, Hawaiian, Choctaw, Creek, Osage, Ottawa, Abernauquis, Sioux and Pawnee.

GREYBO—at Cape Palmas.

	Pages.	Copies.	Total pages.
First Reading Book,	8	400	3,200

MODERN GREEK—at Malta.*

The Dairyman's Daughter,	30	8,300	249,000
Negro Servant,	32	1,500	48,000
Payson's Address to Seamen,	20	2,000	40,000
Tract on Redemption,	54	1,500	81,000
Sixteen Short Sermons,	48	2,000	96,000
Progress of Sin,	16	7,000	112,000
Dialogue between a Traveler and Yourself,	16	2,000	32,000
Serious Thoughts on Eternity,	14	1,500	21,000
Life of John the Baptist,	28	2,000	56,000
The Young Cottager,	88	1,000	88,000
The Shepherd of Salisbury Plain,	76	2,000	152,000
Life of William Kelly,	34	1,500	51,000
Dialogue on Regeneration,	24	2,000	48,000
Life of Abraham,	36	9,000	324,000
Do. do.	40	1,000	40,000
The Swearer's Prayer,	8	1,000	8,000
Advice to Children,	4	1,400	5,600
Vivian's Dialogues,	48	1,000	48,000
Interpreters House, from Bunyan,	28	1,000	28,000
The Two Old Men,	36	1,000	36,000
The Woman of Valais,	24	1,000	24,000
The Woodcutter,	24	1,000	24,000
Guilt and Danger of neglecting the Saviour,	36	1,000	36,000

* The lists of publications issued at Malta, do not include those of the year 1829, the number of which was 69,300 copies, and 2,943,200 pages. The whole amount of printing, while the press was at Malta, was not far from 350,000 copies, and 21,000,000 of pages.

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Newton's three letters, <i>Grace in the blade</i> , etc.	40	2,000	80,000
Death of the Earl of Rochester, - - -	16	1,000	16,000
The Bible above all Price, - - -	16	6,000	96,000
The Sum of the whole Bible, - - -	16	1,000	16,000
Scott's Force of Truth, - - -	164	1,000	164,000
Address to the Children of Israel, - -	12	2,000	24,000
Short Prayers for every day in the week, -	70	500	35,000
Life of James Covey, - - -	12	2,000	24,000
Christ's Sermon on the Mount, - - -	16	1,000	16,000
Flowers of Chrysostom, - - -	26	1,000	26,000
Christ's Exhortation to Seamen, - - -	20	1,000	20,000
Content and Discontent, - - -	24	1,000	24,000
Danger of Delay, - - -	26	1,000	26,000
Explanation of the Lord's Prayer, - - -	12	4,500	54,000
Spelling-book for Children, - - -	72	1,500	108,000
The Poor Watch-maker, - - -	48	2,000	96,000
Advice to Students in Divinity, - - -	28	1,000	28,000
Great Effects from Little Causes, - - -	20	1,000	20,000
Life of King Edward VI., - - -	20	5,000	100,000
History of a Bible, - - -	28	1,000	28,000
On the Love of Money, - - -	36	500	18,000
The Mother's Catechism, - - -	56	5,000	280,000
The Liberated Negro, - - -	76	1,000	76,000
The Life of God in the Soul of Man, - -	168	1,000	168,000
Little Henry and his Bearer, - - -	76	1,000	76,000
The Touch-stone of Sincerity, - - -	112	1,000	112,000
Saints Rest, - - -	130	1,000	130,000
Poor Sarah, - - -	26	1,000	26,000
Parables, etc., - - -	36	1,000	36,000
Life of Joseph, - - -	60	10,000	600,000
Do. do. - - -	94	1,000	94,000
Porteus's Evidences, - - -	112	1,000	112,000
Misery of those who Fail of Heaven, - -	42	1,000	42,000
The Story of Andrew Dunn, - - -	146	1,000	146,000
Epistles to the Seven Churches, - - -	48	4,000	192,000
On the Sabbath, - - -	4	8,800	70,400
British System of Education, - - -	188	500	94,000
Against Idolatry, - - -	12	4,000	48,000
Authenticity of the Bible, - - -	96	4,000	392,000
Inspiration of the Holy Scriptures, - -	36	4,000	144,000
Watts's Catechism for Children, - - -	24	1,700	40,800
Serious Address to Young and Old, - - -	28	1,000	28,000
Pilgrim's Progress, - - -	350	1,000	350,000
Appeal to the Heart, - - -	34	1,000	34,000
Alphabetarion, - - -	132	26,000	3,432,000
Child's Assistant, - - -	60	10,000	600,000
Adams' Arithmetic, - - -	248	4,000	992,000
Pinnock's Catechism of Greek History, with Remarks	136	500	68,000
Greek Reader, - - -	156	6,000	936,000
Life of Moses, - - -	36	6,000	216,000
Life of Samuel, - - -	24	6,000	144,000
Life of Esther, - - -	20	9,000	180,000
Life of Daniel, - - -	36	6,000	216,000
Selections from the Old Testament, - -	84	6,000	504,000
The Little Philosopher, - - -	72	6,000	432,000
History of Greece, by Worcester, - - -	60	6,000	360,000
History of Rome, do. - - -	92	4,000	368,000
Priest and Catechumen, a dialogue, - -	12	2,000	24,000
Parley's Geography, with beautiful lithog'ed maps,	112	6,000	672,000
History of England, by Worcester, - -	34	4,000	336,000
History of France, do. - - -	60	4,000	240,000

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Lives of Elijah and Elisha, - - -	40	4,000	160,000
Life of David, - - -	56	4,000	224,000
History of the Sandwich Islands, - -	34	2,000	168,000
Dialogue on Grammar, - - -	72	4,000	288,000
Scripture Compend, by Niketoplos, -	48	4,000	192,000
History of the Middle Ages, - - -	56	1,000	56,000
Bickersteth's Scripture Help, abridged, -	48	2,000	96,000
Lyttleton's Conversion of Paul, - -	84	2,000	168,000
do. do. do. - - -	124	500	62,000
Abridgment of the Old Testament, -	144	2,000	288,000
do. of the New do. - - -	48	6,000	288,000
do. of the Acts, - - -	52	2,000	104,000
Child's Arithmetic, - - -	48	5,000	240,000
The Decoy, - - -	36	4,000	144,000
Ecclesiastical History, - - -	26	4,000	104,000
Lessons for Children, by Niketoplos, -	24	4,000	96,000
Life of the Virgin Mary, - - -	20	1,000	20,000
The Lottery, - - -	36	4,000	144,000
Spelling Book, - - -	270	1,000	270,000
Decalogue, - - -	20	1,000	20,000
Grammar of the Language, - - -			

At Smyrna.

Several of the following publications are re-prints of those issued from the press while at Malta.

Alphabetarion, - - -	132	16,400	2,174,800
Grammar, - - -	108	2,180	235,440
Parley's Geography, - - -	103	3,820	412,560
Reader, - - -	156	835	130,260
Child's Assistant, - - -	60	536	32,160
Life of Abraham, - - -	40	2,710	108,400
do. of Moses, - - -	40	1,820	72,800
do. of Joseph, - - -	60	1,831	109,860
do. of Esther, - - -	20	2,830	57,600
do. of Samuel, - - -	24	2,945	70,680
do. of David, - - -	64	3,095	198,080
Lives of Elijah and Elisha, - - -	40	2,192	87,680
Life of Daniel, - - -	36	285	10,260
do. of Paul, - - -	84	150	12,600
Extracts from the Old Testament, -	96	5,300	508,800
do. from the New do. - - -	48	650	31,200
Epitome of the Acts, - - -	60	3,602	216,120
Scripture Help, - - -	48	590	28,360
Evidences of Christianity, - - -	46	200	9,200
The Way to be Saved, - - -	12	300	3,600
Nature of Faith, - - -	28	200	5,600
Inspiration of the Scriptures, - -	28	200	5,600
The Seven Churches, - - -	48	200	9,600
Genuineness of the Bible, - - -	96	350	33,600
The Bible above all Price, - - -	16	100	1,600
Address to Sailors, - - -	20	200	4,000
Young Cottager, - - -	56	220	12,320
Little Henry and his Bearer, - - -	48	100	4,800
Arithmetic, - - -	48	3,098	148,704
Scriptural Teacher, - - -	116	2,200	255,200
Answer to Greek Committee, - - -	32	1,580	50,560
Little Philosopher, - - -	72	785	56,520
History of England, - - -	84	720	60,480
do. of France, - - -	6	460	2,760

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
History of Rome, - - - -	96	590	56,640
do. of Greece, - - - -	136	3,816	518,976
do. of the Sandwich Islands, - - -	84	250	22,000
The Decalogue, - - - -	16	2,300	36,800
Watts' Catechism, - - - -	12	2,000	24,000
Questions on the Pentateuch, - - -	88	1,000	88,000
Woodbridge's Geography, - - -	296	3,000	888,000
Lyttleton's Conversion of Paul, - - -	124	500	72,000
Small Tracts, - - - -		1,000	
Repository of Useful Knowledge—periodical,			
Total, - - - -		77,190	6,867,820

ITALIAN—at Malta.

The Sabbath, - - - -	4	500	2,000
Payson's Address to Seamen, - - -	12	3,000	36,000
Short Prayers for every Day in the Week, -	56	500	28,000
Dr. Green's Questions and Counsel, -	8	1,500	12,000
The Dairyman's Daughter, - - -	32	3,000	96,000
Life of William Kelly, - - -	32	500	16,000
Progress of Sin, - - - -	16	500	8,000
Dialogue between a Traveler and Yourself,	12	500	6,000
Scott's Force of Truth, - - -	116	1,000	116,000
Life of John the Baptist, - - -	12	1,000	12,000
Novelty of Popery, - - - -	32	3,000	96,000
The Story of Andrew Dunn, - - -	80	1,000	80,000
Repentance and Death of the Earl of Rochester,	8	3,000	24,000
Sermon on the Mount, - - -	12	2,500	30,000
The Bible above all Price, - - -	24	3,000	72,000
Leslie's Short Method with Deists, - - -	24	2,000	48,000
The Woman of Valais, - - -	16	2,000	32,000
The German Wood-cutter, - - -	12	2,000	24,000
Serious Thoughts on Eternity, - - -	12	1,000	12,000
The Young Cottager, - - -	72	1,000	72,000
Dialogue between two Mariners, - - -	18	1,000	18,000
Christian Exhortation to Seamen, - - -	16	1,000	16,000
The Negro Servant, - - -	32	2,000	64,000
The Shepherd of Salisbury Plain, - - -	28	1,000	28,000
Discourse for the Children of Israel, - - -	20	2,000	40,000
Dialogue on Regeneration, - - -	20	500	10,000
Life of the Virgin Mary, - - -	12	2,000	24,000
Life and Writings of Peter, - - -	44	2,000	88,000
Address to the Children of Israel, - - -	8	2,000	16,000
The Sum of the Whole Bible, - - -	8	1,500	12,000
The Poor Watchmaker, - - -	24	3,000	72,000
Catechism for the Jews, - - -	60	1,000	60,000
The two Old Men, - - -	24	2,000	48,000
The End of Time, - - -	20	1,000	20,000
Life and Martyrdom of Thomas Cranmer, - - -	32	1,000	32,000
The Life of God in the Soul of Man, - - -	78	1,000	78,000
Little Henry and his Bearer, - - -	52	2,000	104,000
Proofs that the Messiah has come, - - -	48	1,000	48,000
The Mother's Catechism, - - -	42	1,000	42,000
Porteus's Evidences, - - -	96	1,000	96,000
The Recaptured Negro, - - -	48	1,000	48,000
Inspiration of the Holy Scriptures, - - -	24	2,000	48,000
Life of Joseph, - - -	64	1,000	64,000
Authenticity of the Bible, - - -	60	2,000	120,000
The Sabbath a Blessing to Mankind, - - -	28	1,000	28,000
On the Worship of Images, - - -	28	1,000	28,000

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Poor Joseph, - - - -	8	1,000	8,000
The Swiss Peasant,			

ARMENO—TURKISH—at *Malta*.

A New Heart the Child's Best Portion, - -	20	1,000	20,000
Little Henry and his Bearer, - - -	68	1,000	68,000
A Sermon on the Lord's Prayer, - -	24	1,000	24,000
The Story of Dinah Dowdney, - - -	44	1,000	44,000
Christ the Way to God and Heaven, -	24	1,000	24,000
The New Testament, - - - -	552	2,500	1,380,000
The Young Cottager,			
The Way to be Saved,			
Sermon on the Lord's Prayer,			
Village on the Mountains,			
Friendly Conversation,			
Subjects for Consideration,			
Without Holiness, etc.			
The Happy Waterman,			
Scripture Help.			

ARMENIAN—at *Smyrna*.

Armenian and English Grammar, - - -	112	570	63,840
Spelling Book, - - - -	48	2,000	96,000
Christian Almanac, - - - -	36	380	13,680
Old Testament—pocket ed.			
Total, - - - -		2,950	173,526

SYRIAC—at *Beyroot*.

Arabic Alphabet, - - - -		200	
Hymn Book, - - - -	24	200	4,800
Watts' Catechism, - - - -	16	1,000	16,000
Elements of Arabic Grammar, - - -	168	1,000	168,000
Dairyman's Daughter, - - - -	96	2,000	192,000
Chrysostom on reading the Holy Scriptures,	165	2,000	330,000
Total, - - - -		6,400	710,300

MAHRATTA—At *Bombay*.

Heavenly Way, - - - -	72	2,000	144,000
Do. - - - -	16	3,000	48,000
Sermon, by Mr. Graves, - - - -	24	4,000	96,000
Sermon on the Mount, - - - -	24	3,500	84,000
Do. do. - - - -	28	2,000	56,000
Catechism, - - - -	16	11,000	176,000
Do. - - - -	8	2,000	16,000
Do. - - - -	24	10,000	240,000
Do. - - - -	34	3,000	102,000
Do. - - - -	36	4,500	162,000
Do. for Children, - - - -	30	1,000	30,000
Scripture Doctrines, - - - -	56	2,500	140,000
Scripture Doctrines, - - - -	59	1,000	59,000
Do. - - - -	74	680	50,320
Do. - - - -	96	2,000	192,000
Do. with Questions, - - - -	64	1,500	96,000
Scripture History, - - - -	24	2,000	48,000
Do. - - - -	16	1,500	24,000
Do. - - - -	48	2,000	96,000

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Do. - - - - -	29	4,000	216,000
Do. - - - - -	32	3,500	112,000
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True Worship of God, - - - - -	12	2,000	24,000
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Do. - - - - -	16	6,750	108,000
Do. - - - - -	17	2,500	42,500
Do. - - - - -	24	4,000	96,000
Spelling Book, - - - - -	16	4,000	64,000
Do. - - - - -	24	3,000	72,000
Do. - - - - -	32	6,000	192,000
Do. Modh character, - - - - -	28	3,000	84,000
Discourses of our Saviour, - - - - -	24	4,500	108,000
Miracles of our Saviour, - - - - -	24	2,500	60,000
Do. do. - - - - -	36	2,000	72,000
Parables of our Saviour, - - - - -	20	2,500	50,000
Do. do. - - - - -	22	4,000	88,000
Letter of Bengalee Converts to their Countrymen, - - - - -	22	4,000	88,000
The Decalogue, - - - - -	4	5,000	20,000
Do. - - - - -	12	3,000	36,000
Do. - - - - -	16	10,000	160,000
Do. - - - - -	24	3,000	72,000
Do. - - - - -	27	3,000	81,000
Do. with Scripture passages, - - - - -	8	3,000	24,000
Do. do. - - - - -	12	2,000	24,000
Prayers and Hymns, - - - - -	52	3,000	156,000
Do. - - - - -	59	1,000	59,000
Do. - - - - -	62	2,000	120,000
Do. - - - - -	72	3,500	252,000
Nature of Prayer, with Prayers and Hymns for schools - - - - -	10	1,500	15,000
Hymns for Public Worship, - - - - -	4	2,000	8,000
Do. do. - - - - -	16	2,000	32,000
Do. do. - - - - -	32	2,600	83,200
Do. do. - - - - -	48	300	14,400
Good Instructions, - - - - -	8	1,000	8,000
Concerning Salvation, - - - - -	8	1,000	8,000
Reading Book for Schools, - - - - -	48	4,000	92,000
Do. in part, - - - - -	12	2,000	24,000
True Remedy for Sinners, - - - - -	8	1,000	8,000
True Atonement, - - - - -	8	1,000	8,000
Birth of Christ, - - - - -	16	1,000	16,000
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On Regeneration, - - - - -	16	1,500	24,000
Biblical Instruction, - - - - -	96	2,000	122,000
Henry and his Bearer, - - - - -	32	3,000	96,000
Do. - - - - -	40	1,500	60,000
Invitation to Public Worship, - - - - -	1	500	500
Way of Salvation, - - - - -	14	2,000	28,000
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English and Mahratta Book, 167 p., one half, - - - - -	83	600	49,800

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Do. do. - - - - -	33	2,000	66,000
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Do. with Gospels and Epistles, 566	500		283,000
History of our Saviour, - - - - -	24	2,500	60,000
Do. do. - - - - -	36	2,000	72,000
Do. do. - - - - -	216	1,800	378,800
Ten Tracts, - - - - -	37	22,000	800,000
Church Missionary Society Tract, - - - - -	24	1,000	24,000
Civil Regulations, - - - - -	156	500	78,000
On Prayer, - - - - -	18	2,500	45,000
Do. - - - - -	38	2,500	95,000
Title Unknown, - - - - -	24	2,000	48,000
The Wrath to Come, - - - - -	24	3,000	72,000
Do. - - - - -	28	2,000	56,000
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Do. - - - - -	36	3,000	108,000
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Do. - - - - -	28	1,000	28,000
Discussions at Bombay, - - - - -	44	1,000	44,000
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Numerical Tables, - - - - -	48	8,000	384,000
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Do. - - - - -	60	2,000	120,000
Do. - - - - -	84	3,000	252,000
Genesis, - - - - -	136	8,000	1,088,000
Do. - - - - -	135	1,000	135,000
Do. in part, - - - - -	56	2,000	112,000
Do. - - - - -	40	1,000	40,000
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Leviticus and Hebrews, - - - - -	126	1,300	163,000
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Matthew, - - - - -	80	8,000	640,000
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Do. - - - - -	88	2,500	220,000
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Mark, - - - - -	55	2,500	137,500
Do. lithographed in Modh character, - - - - -	82	2,000	164,000
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Do. - - - - -	89	1,500	133,500
Romans and Corinthians,	94	5,500	517,000
Do. do. - - - - -	108	1,000	108,000
Galations to Philimon, - - - - -	76	5,500	338,000
James to Jude, - - - - -	39	600	23,400
Hebrews to Revelations,	108	3,000	324,000
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Publications issued in the year 1831, titles not known,		32,850	1,134,000
Total, - - - - -		522,600	23,744,170

PORTUGUESE—*At Bombay.*

O Gentilsimo Do Papismo, - - - - -	42	1,200	50,400
Cartilha para os Meninos, - - - - -	16	1,500	24,000
Conselhos Amigaveis, - - - - -	72	1,000	72,000
Aos Aflictos, - - - - -	12	1,000	12,000
Dezeseis Pequenos Sermois, - - - - -	24	1,000	24,000
Flores do Bosque, - - - - -	97	600	58,200
Tracts, - - - - -		500	20,000
Total, - - - - -		6,800	260,600

GOOJURATEE—*at Bombay.*

Regulations, - - - - -	156	500	78,000
Tracts, - - - - -		5,000	180,000
Total, - - - - -		5,500	258,000

HINDOSTHANEE—*at Bombay.*

The Heavenly Way, - - - - -	36	5,000	180,000
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LATIN—*at Bombay.*

The Decalogue, - - - - -	12	5,000	60,000
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TAMUL—*in Ceylon.*

Publications issued prior to March 1824, titles not now known, - - - - -			1,008,400
Almanac, - - - - -	50	4,000	200,000
Do. - - - - -	52	10,000	520,000
Do. - - - - -	68	1,000	68,000
Catechism, - - - - -	24	450	10,800
Notice and Invitation, - - - - -	12	700	8,400
First Lessons, - - - - -	64	3,000	192,000
Do. - - - - -	96	3,000	288,000
Picture Reading Book, - - - - -	56	1,500	84,000
Cards, - - - - -	12	4,000	48,000
Spelling and Reading Book, - - - - -	12	6,000	72,000
Prayers, - - - - -	36	1,500	54,000
Reading Book for Schools, - - - - -	16	4,000	64,000
Do. do. - - - - -	64	6,000	384,000
Spelling Book, - - - - -	48	10,000	480,000
Definitions, - - - - -	84	6,000	504,000

	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Scripture History, - - - -	36	10,000	360,000
Compendium of the Bible, - - - -	120	10,000	1,200,000
Thirty-seven Tracts, - - - -	468	362,000	3,760,000
Publications issued the past year, titles not given,			5,019,800
Total, - - - -			14,735,400

SIAMESE—at Bangkok.

Summary of the Law and Gospel, - -	8	3,000	8,000
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CHINESE—at Canton.

Good Words to admonish the Age,
Scripture Lessons,

At Singapore.

Machopo's Birth Day—the Seamen's goddess,	8	11,000	88,000
Seangtery's Birth Day—a famous god, -	6	5,000	30,000
Offerings to the Dead, - - - -	8	5,010	40,000
Festival of Repairing the Tombs, - -	8	10,000	80,000
New Years' Congratulations and Advice, -	8	5,000	40,000
Dialogue between Two Friends, - - -	43	19,700	847,100
Sacred Sleeve Gem, - - - -	53	2,000	106,000
On Gambling, - - - -	15	9,000	135,000
Sacred Classic, - - - -	32	6,500	208,000
The Descent of Jesus into the World, - -	24	3,700	88,800
Holy Instructions of Jesus, - - -	22	5,700	81,400
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Doctrine of Redemption, - - - -	70	1,000	70,000
Complete Duty of Man, - - - -	33	3,000	99,000
Precious Instructions of Christ, - - -	37	1,000	37,000
Miracles of Jesus, - - - -	26	1,000	26,000
On the Use of Opium, - - - -		2,963	
New Testament,			
God, the Lord of all Things,			
Life of Moses,			
Religious Magazine—periodical,			
True Doctrine its own Witness,			
Gospel Precepts,			
Total, - - - -			2,324,300

JAPANESE—at Singapore

Gospel of John,

BUGIS—at Singapore.

The Ten Commandments, - - - -	24	1,500	36,000
Parables of the New Testament, - - -	12	1,500	18,000
Total, - - - -			54,000

MALAY—at Singapore.

The True God Revealed in the Bible, - -	16	1,000	16,000
The Ten Commandments, - - - -	28	1,500	42,000
The Religion taught by the Bible, - - -	16	1,500	24,000
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	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
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Spelling Book, - - - - -	16	2,500	40,000
Do. - - - - -	8	221,000	1,768,000
Hymn Book, - - - - -	60	12,000	720,000
Do. - - - - -	108	30,000	3,240,000
Do. - - - - -	128	10,000	1,280,000
Do. for children, - - - - -	12	3,000	36,000
Catechism, - - - - -	8	65,000	520,000
Do. on Genesis, - - - - -	56	10,000	560,000
Thoughts of the Chiefs, - - - - -	8	23,000	184,000
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Pi-a-pa maoli, - - - - -	12	10,000	120,000
Decalogue, - - - - -	1	10,000	10,000
Do. with plates, - - - - -			1,420
Do. and Lord's Prayer, - - - - -	4	40,000	160,000
Life of Joseph, - - - - -	60	26,000	1,560,000
A Geography, - - - - -	216	5,500	1,188,000
Geographical Questions, - - - - -	24	4,000	96,000
Fowle's Arithmetic, - - - - -	48	10,000	480,000
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Daily Food, - - - - -	36	20,000	720,000
Do. - - - - -	38	10,000	380,000
Do. - - - - -	123	10,000	1,230,000
On Marriage, - - - - -	12	10,000	120,000
Helunaau, Colburn's Arithmetic, - - - - -	64	10,000	640,000
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Do. do. - - - - -	132	7,000	924,000
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Holbrook's Geometry, - - - - -	64	3,000	192,000
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Gamut and Music, engraved, - - - - -	8	2,000	16,000
Hymns, with Music, - - - - -	16	1,000	16,000
Do. do. - - - - -	32	1,500	48,000
Do. do. - - - - -	48	3,000	144,000
Do. do. - - - - -	80	10,000	800,000
Scripture Extracts, - - - - -	4	37,000	148,000
Do. History, - - - - -	192	10,000	1,920,000
Do. do. with cuts, - - - - -	216	10,000	2,160,000
Skeleton Maps, - - - - -	13	1,500	19,500
Laws of the King—for Government, - - - - -	12	10,000	120,000
Do. do. - - - - -	16	1,000	16,000
Cuts, with explanations, etc. - - - - -			40,800
Worcester's Scripture Geography, - - - - -	99	200	19,800
Bible Class Book, - - - - -	66	200	13,200
Market Laws—for Government, - - - - -	4	500	2,000
Constitution of Maternal Association, - - - - -	4	10,000	40,000
Ke Kumu Hawaii—The Hawaiian Teacher—news-			
paper printed at Honolulu, - - - - -	8	800	6,400
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Do. do. do. do. - - - - -	44	4,500	198,000
Do. do. do. do. - - - - -	96	3,500	336,000
Do. do. do. do. - - - - -	112	3,028	339,136
Lama Hawaii—The Hawaiian Summary—news-			
paper printed at Lahainaluna, - - - - -	56	200	11,200
Ke Kumu Hamalii---periodical for youth, publish-			
ed monthly at Honolulu,			
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Native Alphabet, - - - -	4	500	2,000
Do. Ikemua, - - - -	48	10,000	480,000
Do do. cover, - - - -	4	10,000	40,000
Ai o ka La, - - - -	36	15,000	540,000
Twenty-four Tracts, - - - -	24	2,000	48,000
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Hoiheholoholona---History of Beasts, - - - -	76	10,000	760,000
Mooolelo, - - - -	48	5,000	240,000
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Do. cover, - - - -	2	8,000	16,000
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Kumumua, - - - -	16	10,000	160,000
Bible Tracts, - - - -	8	2,000	16,000
Do. - - - -	48	3,000	144,000
Genesis---Kimohi, - - - -	84	10,000	840,000
Do. do. - - - -	104	10,000	1,040,000
Exodus and Leviticus, - - - -	112	10,000	1,120,000
Numbers, - - - -	80	10,000	800,000
Joshua, - - - -	64	10,000	640,000
Deuteronomy, - - - -	76	10,000	760,000
Do. - - - -	144	2,500	360,000
Judges and Ruth, - - - -	60	10,000	600,000
I & II Samuel, - - - -	128	10,000	1,280,000
Nehemiah and Esther, - - - -	48	10,000	480,000
Twenty-three Psalms, - - - -	24	10,000	240,000
Matthew, - - - -	69	15,000	1,035,000
Do. - - - -	72	10,000	720,000
Mark to Corinthians, - - - -	268	10,000	2,680,000
Mark to John, - - - -	100	15,000	1,500,000
Luke, - - - -	12	3,000	36,000
Do. - - - -	72	14,500	1,044,000
Acts, - - - -	60	5,500	330,000
Do. - - - -	64	20,000	1,280,000
Romans to Galatians, - - - -	72	10,000	720,000
Romans to Thessalonians, - - - -	108	10,000	1,080,000
Thessalonians to Revelation, - - - -	104	10,000	1,040,000
Corinthians to Revelation, - - - -	180	10,000	1,800,000
Total, - - - -		1,120,828	54,106,256

MARQUESAS—at the Sandwich Islands.

Spelling Book, - - - -	16	1,000	16,000
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